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• “Baptism,” said the Prophet Joseph Smith, “is a sign to God, . . . and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.” (*Teachings of the Prophet Joseph Smith*, p. 198.)

Baptism is one of the first principles and ordinances of the gospel. As an established rite of the Church, it is classified clearly as an ordinance. Though in the strict analysis it may not be considered a principle in the sense that faith and repentance are principles, yet it becomes such, inasmuch as it is law established by divine power.

Baptism always connotes the fundamental principles of spiritual growth. Associated with this ordinance are sincerity, simplicity, and purity—sincerity, “the mother of a noble family of virtues,” and simplicity and purity, “the two wings with which man soars above the earth and all temporary nature.”

Everyone who desires to have administered unto him this sacred rite should possess these three virtues. He should go before his Maker in sincerity, with contrite and penitent heart, acknowledge his weaknesses and errors, and manifest a desire to live a new life. He should have no selfish ends to serve. He should sincerely desire to come into the fold of God, to be numbered with His people, and “to bear others’ burdens that they may be light.” Only in this manner can the eternal principle of true repentance be made manifest.

“Blessed are the pure in heart,” the Savior taught, “for they shall see God.” No impure heart, though baptized a hundred times, can approach him.

Simplicity is manifest in one’s intent. Prompting the soul to obedience, it drives from it all desire to ostentation, publicity, personal honor, or earthly emoluments. The simple desire to comply with one of God’s commandments is manifest in worthy intent.

Nor is it in the intent alone that the virtue of simplicity is associated; it is found in the administration of the ordinance as well. Every account of baptism in sacred history bears evidence of this. Take, for example, the baptism of Jesus in the Jordan; of Queen Candace’s servant by Philip; of the jailor by Paul and Silas; of Cornelius and his household by Peter; and of Helam and

The Gate of Baptism

The Editor’s Page

By President David O. McKay

others by Alma. All these instances seem to have been characterized by simplicity and sacredness. There is no evidence of set periods of preparation, of pompous ceremony, and of irrelevant rites. Faith in the Lord Jesus Christ, repentance from sin, as shown in sincerity and purity of life, and a desire to become affiliated with God's people were the only preparatory requirements.

Jesus was baptized of John in order to "fulfill all righteousness" (see Matt. 3:15), "but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7:30.)

To Nicodemus Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

To the members of the Church in general, Peter wrote, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.) "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ." (1 Pet. 3:21.)

In these three instances we have set forth clearly the three-fold purpose of the ordinance of baptism:

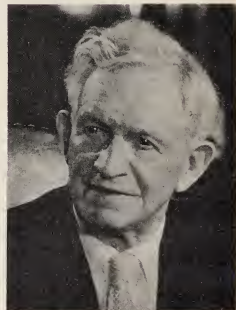
(1) A rite established by God himself and associated with the eternal principle of righteousness—compliance with the law, therefore, being essential to man's salvation.

(2) An initiatory ordinance—the gateway leading to membership into the fold of Christ.

(3) A beautiful and sublime symbol typifying the burial of the old person with all his weaknesses and impurities, and the coming forth into a newness of life.

The ordinance of baptism is a law of God, obedience to which—in sincerity, in purity, in simplicity—brings inevitably the promised blessing of the Comforter, a divine guide, whom they who "change the ordinance and transgress the law" can never know. Though men may scoff at it, ridicule it, and doubt its efficacy, baptism remains ever, even in its simplicity, not only one of the most beautiful symbols known, but also one of the most effective laws operating for the salvation of man. In baptism, then, as in all other things, all men should follow him who said:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) ○





Adventures in Learning

If the glory of God is intelligence (see Doctrine & Covenants 93:36), then perhaps the glory of man is his pursuit of God-like intelligence and God-like use of that intelligence. This month we feature the following four articles on the general theme "Adventures in Learning," joining the 1969 Brigham Young University Education Week theme to be used throughout the Church this year. Since 1922, BYU Education Week programs have assisted Latter-day Saints in their pursuit of im-

portant and worthwhile knowledge. The program is now one of the oldest and largest continuing adult education programs in the United States.

More than 47,000 persons, ranging in age from 14 to 97, attended sessions last year. The program, in operation from June to September, is held in 53 locations in 288 stakes in the United States, Canada, and Mexico, for an average of three days in each location, and features more than 200 faculty members, who give emphasis to family relations.

"Seek Learning . . . by Study and by Faith"

By Dr. Lowell L. Bennion

Dr. Lowell L. Bennion, a member of the Youth Correlation Committee and a Sunday School teacher in the East Mill Creek (Salt Lake City) 12th Ward, has taught college students for 35 years and has long been interested in helping people relate religion to their secular learning, "believing that each can be mutually enriching."



• Courageous and colorful Elijah stood on Mount Carmel and cried to ancient Israel: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." (1 Kings 18:21.) The reason is clear, for Elijah had offered the people the only alternatives available—either serve Baal or the living God.

For modern Israel the choice is markedly different: we have inherited all the vice and virtue, folly and wisdom of the ages. Life was never so rich and promising, full of wonder, and at the same time infinitely complex, uncertain, and in flux. The youthful Latter-day Saint, nourished in the faith of his fathers and brought face to face with the explosion of knowledge and the changing values of a secular age, has a real task to build an adequate, personal philosophy of life. Where can he find its content?

Two great legacies have been the main roots nourishing the life and thought of Western civilization—the Judeo-Christian faith and the reasoning of the Greeks. From the Hebrew prophets and Jesus and Paul, we have acquired faith in a personal, living God, a revealer of truth, who demands justice and mercy in human relations. Many of our most cherished institutions—government by law, democracy, the worth of the individual, compassion for the weak, equality of access to goods and rights—have come to us from the prophets.

The Greek philosophers, unlike the Hebrew prophets, were not devout in their religious faith; rather, they were among the first to discover man's great capacity to think and to create. They produced unexcelled literature, sculpture, and architecture, and were also able to examine themselves and the universe with both insight and objectivity. They laid the foundations of philosophy and modern science.

And so from Jew and Christian we have acquired

"a will to believe" and "a hunger and thirst after righteousness," and from the Greeks in particular, an inquiring, questioning, critical attitude of mind. William James called religious people tender-minded and philosophers and scientists tough-minded. The youthful Latter-day Saint is encouraged to be both—a feat that is not easy to accomplish.

In the restoration there is a remarkable marriage of faith and reason. One would expect the restored gospel to revive faith in a living God, his Son Jesus Christ, and the dignity of man as a child of God, and to renew and underscore the biblical and prophetic emphasis on righteousness. And it did. But something else is added, something akin to the Greek commitment to reason. The restored gospel was not to be given to man, fixed and complete, like a package of frozen fruit from a deep freezer. Rather it was to be like fresh-flowing water from a mountain spring. Religion, even as art and science, was to be a growing, continuing revelation from God in response to man's search and need.

Joseph Smith also learned that not all knowledge was to come through scripture and prophets. "... men should be anxiously engaged in a good cause, and do many things of their own free will. . . . For the power is in them, wherein they are agents unto themselves. . . ." (D&C 58:27-28.)

The first religious building of the Latter-day Saints became a temple of learning, as well as a house of worship, wherein men were to seek learning by study and by faith and wisdom out of the best books. The curriculum was to include astronomy, geology, history, political science, current events, languages, as well as theology. (D&C 88.)

Modern revelations made room for and encouraged thinking. Great sayings have driven many a Mormon youth to study at home and abroad: "The glory of God is intelligence." "Man is saved no faster than



Adventures in Learning



he gains knowledge." "All kingdoms have a law." "There is a law irrevocably decreed."

Mormon writers—notably Brigham Young, B. H. Roberts, James E. Talmage, and John A. Widtsoe—have emphasized the rational character of the restored gospel, as illustrated in Dr. Widtsoe's title to an early work: *A Rational Theology*.

This combination of faith and reason in the restored gospel, so consistent with our interests and needs, is also a source of conflict in the Church. Taught by their faith to seek learning, youth find their venture into the "halls of ivy" sometimes shakes the very foundations of their Judeo-Christian-Latter-day Saint faith. Ricks College, Brigham Young University, Church College of Hawaii, institutes of religion, and seminaries have been established to help students keep the faith while they pursue secular studies. But in the last analysis it is up to each individual to find his way and to effect a compatible marriage between the worlds of faith and reason.

It is not surprising that students find difficulty in harmonizing their faith, born of religion, with the rational processes of secular thought. The language, spirit, and emphasis of each is different. They may seem worlds apart. Some Latter-day Saint youths forsake their religion in favor of their newly acquired intellectual interest; others turn their backs on learning for fear of losing their precious faith. Still others learn to live with a genuine appreciation for faith and reason. Some conflict is healthy if it leads to genuine search and a testing of one's faith.

The Latter-day Saint who has come to know the essence and spirit of the restored gospel has no choice but to include both faith and reason in his view of life. Our religion teaches us a profound respect for the believing heart and the searching mind. Man's precarious predicament as a transient, contingent creature whirling powerlessly through space demands either faith or despair; and his creative love of life is best fulfilled through faith. Moreover, not to use fully that which is most distinctive about one's nature—his mind—is to deny one's very nature as a human being and child of God. Life is big enough to respond to and accommodate all that we can feel and know through mind and heart. We shall conclude our reflections by suggesting some ways by which this can be done.

1. *One should respect the differences between faith and reason and not expect them to give us identical views of life.* To use the marriage analogy, a couple makes a big mistake if they expect a man and woman

to feel, think, and act alike. Both are human, but markedly different in outlook and role, and should complement rather than demand the same things of each other. So it is also with philosophy and science on the one hand and religion on the other. This will be more clear with illustrations.

Geology is a study of the earth—an exact, methodical, experimental, and comprehensive study of cause-and-effect relationships in regard to the formation and history of the earth. Thousands of scientific books and articles have told that story in great detail, the *how* of ongoing creation.

Religion is also interested in the earth, but from a very different perspective. The scriptures give us few details of creation; they tell us, for example, nothing of the causes or effects of erosion. The emphasis on creation in Genesis is to declare that "in the beginning God created the heaven and the earth . . ." that God said, "Let the dry land appear . . ." and that he said, "Let us make man in our image. . . ." (See Gen. 1.) In the Book of Moses, Chapter 1, is given that sweeping view of the ongoing, endless creations of the Father and Son: "worlds without number"—not in the language of astronomy, physics, chemistry, or geology, but rather to inspire faith in the divine purpose in creation, "to bring to pass the immortality and eternal life of man."

Scriptural references to nature are always made for religious purposes—to glorify the Creator and to build awe and trust toward him and his law. Read the eighth or twenty-third Psalm, Chapters 38 to 41 of Job, or Section 88 of the Doctrine and Covenants, and you will sense this religious emphasis and purpose. Science describes nature in objective, impersonal language; religion uses a more poetic language—idealistic, aspirational, value-laden—to inspire us to believe in God, honor his name, and find life's meaning.

There is naturally some overlapping between science and religion. The Word of Wisdom, for example, has descriptive facts in it: e.g., "tobacco is not for the body. . . ." But this was given as a simple, direct statement of the Lord and not couched in scientific language nor verified by controlled scientific experiments. The whole tone of the revelation is religious.

Nearly all scripture has come to us through men who lived in a pre-scientific age, who spoke the language of faith and morality, and not the descriptive, precise language of the textbook. The scriptures tell us of our relationship to God and Christ and of our

moral responsibilities to fellowmen; they deal with faith, morality, and brotherhood. We do them a great injustice if we try to derive geology and zoology from Genesis, astronomy from the Psalms, physics from the Doctrine and Covenants, or physiology from the Book of Jonah.

Religion is not anti-scientific, anti-philosophical, nor irrational; it is supra-empirical or supra-rational. It takes us beyond scientific knowledge, seeking to give meaning to the whole of life by defining man's purpose and place in total being. It helps man to be at home on earth and in the universe—whereas from a purely scientific point of view, he may feel, as one biologist said, "as an infinitesimal bit of nothingness standing on the brink of eternity."

2. *Both science and religion tell man to walk with humility.* In both areas, the unknown far exceeds the known, for man's perspective is earthbound.

Sir Isaac Newton, one of the great geniuses of modern science, said: "I do not know what I may appear to the world, but to myself I seem to have been only a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." (Brewster, *Memoirs of Newton*, Vol. 2, Chapter 27.) Every scientist deserving of the name knows that his conclusions are tentative, that they will be superseded by larger views that will change the meaning of his present particular views. He pursues science because it is fruitful, enabling him to cope in a measure with the life that is his.

Religion invites the same spirit of humility. The Lord answered Job in these words: "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2.) And King Benjamin declared the obvious when he said, "... believe that man doth not comprehend all the things which the Lord can comprehend." (Mosiah 4:9.) Isaiah said: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.) No wonder Paul concluded, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12.)

Even though the gospel comes to us through revelation from the Father, Son, and Holy Ghost, it has to be given to us "in their [men's] weakness, after the manner of their language, that they might come to understanding." (D&C 1:24.) Man sees as man, not as God. Therefore, it is becoming to us to be modest

as well as bold, and to keep an open and inquiring mind, for we can learn from our Maker throughout eternity.

3. *Allow for change and growth in your view of both science and religion.* We have already commented above on the tentative nature of the findings of science and how little is still known of what is to be known. The same holds true for religion. The gospel embraces eternal principles, but their full meaning is only known to Deity. None of us can grasp the full nature of God, freedom, love, repentance, or any other principle. Hence the great need to keep open minds in matters of both faith and reason. My idea of honesty today is larger than it was when I was a child and thought of it only in terms of lying and stealing. And this hopefully holds true of every principle. I am still trying to understand love and how to best express it toward my friends and "enemies," and how to apply the principle in business, in civil rights, and in international relations.

It was Goethe who said, in his immortal *Faust*: "What from your father's heritage is lent, earn it anew to really possess it." Each generation of Latter-day Saints, as each individual, must learn the gospel for himself, in his time, in his circumstances. For him it must take root, grow into a tree, give forth buds, blossom, and bear fruit.

4. *Be loyal to both faith and reason, to both the Hebrew and Greek traditions.* The gospel of Jesus Christ—the faith and morality of the prophets and the Savior—has vindicated itself in our lives. The twenty-third Psalm gives us hope and comfort against the tragedies of human existence. Faith, repentance, fellowship in Christ through baptism, and the Beatitudes give us a map of life to live by that has proved itself to be true, good, and beautiful. The gospel is reasonable as well as calling us to take the "leap of faith."

Science has also vindicated itself in our lives. It has enabled us to reckon with laws and forces of nature, thereby eliminating much fear, superstition, and disease, and saving and prolonging life. It has given us a method and a spirit of learning that has opened up vast vistas of life in a fascinating manner.

Since faith and study have both proved to be so fruitful, why should we abdicate either one to the other? Why should we not suspend judgment in areas of conflict? Why not use both faith and reason in religion and in our academic work as we seek to know the truth?

The good life is one inspired of love, sustained by faith, and guided by knowledge. May we have the wisdom to pursue it by study and by faith.

The Knowledge Explosion and Its Effect on Religion

By Dr. Henry Eyring



Dr. Henry Eyring, a member of the Sunday School general board and distinguished professor of chemistry at the University of Utah, is an internationally eminent physical chemist who has received the National Medal of Science. He has been president of the American Association for the Advancement of Science and president of the American Chemical Society.



• A principal reason for disagreement between reasonable people is failure to communicate. The knowledge explosion has much the same effect as the confusion of tongues at the tower of Babel. Our society, with torrents of information pouring over it, tends to segregate into little groups that speak a common technical language. This is because the digesting of another viewpoint requires greater effort than most of us are willing to invest. A rapid increment of knowledge accentuates the generation gap. Students going to high school and college now acquire a very different body of information than their parents did. Authoritarian and democratic societies are both made uncomfortable by this gap between the generations, as well as the gap between groups with different backgrounds, but they tend to adjust to the discom-

fort in different ways. Lucifer's plan is to ride roughshod over any dissent. The gospel plan is to respect honest differences and try to resolve them, and failing that, to find a *modus vivendi* until the differences can be resolved. This isn't easy or as common in practice as in theory.

Verse 37 of Section 121 of the Doctrine and Covenants is relevant:

"... when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man."

The gospel meets difficulties associated with honest

differences by pointing out that many things are as yet unsettled and that we may expect they will be resolved in due course. This is also the position of science with respect to the unknown. The difficulty is that individuals, being human and having different backgrounds, allocate perplexing questions in different ways to the known, the unknown, and the unknowable. This problem is resolved for me by the recognition that God, the Supreme Intelligence, has a conception of the world that is free from contradictions, and that the goal in the gospel and in science must be to arrive at this same ultimate truth by all the appropriate means at our disposal. The gospel doesn't require one to believe anything that isn't true; rather, it embraces all truth, whatever the source. All contradictions will finally be resolved as our understanding deepens.

What are some of these modern findings that we must fit into our thinking if we are to keep up with the times?

1. Space exploration is a reality. Man has orbited the moon and will almost certainly put foot on it this year or next. People who once believed the world was flat survived the discovery that it was round with no ultimate damage to their religious faith. The space age will be no more damaging to our religious faith.

2. Viruses, which by the usual criteria are living things, are made up of genetic material, like our chromosomes, and of enzymes, consisting of proteins. Scientists have separated these two materials, making the virus nonviable, and have then put them back together again, restoring the activity of the virus. Further, chromosome-like materials, as well as enzymes, have been synthesized. These accomplishments have led some people to say that man has or can create life, and this has been a shock to some people. This can be thought of quite differently. If man should prove that life cannot be created, he would have proved too much, since life obviously exists. If God wanted man to create a virus, he would only have to teach him the correct principles and one must suppose man could then do it. For Latter-day Saints who believe that man is the spirit child of God, every great achievement of man only tends to bear out the doctrine that there are no limits to the degree of advancement to which man can attain if he follows correct principles.

3. Man's body starts as one single cell, to which the father contributes 23 chromosomes and the mother contributes 23. The chromosomes consist of a long chain of sugar molecules, with phosphoric acid linking each pair of sugars together. Each sugar molecule also has a nucleic acid molecule linked to the side

of it. There are four kinds of nucleic acids: adenine, cytosine, guanine, and thymine. A length of the chromosome containing about 600 of each of the three kinds of molecules, i. e., sugar, nucleic acid, and phosphoric acid, constitutes a gene and carries the information for synthesizing one enzyme.

Since the 46 chromosomes placed end to end extend about a yard, which is about ten thousand million angstroms, while each gene is about 6,000 angstroms long, it follows that the chromosomes in a human cell contain a little over a million genes. Each of these genes contains the specifications for making a molecule, often an enzyme, which the body needs to carry on its functions. The enzymes are made by stringing amino acids together.

The sequence of 600 nucleic acids in a gene fixes the sequence of the 200 amino acids in the corresponding enzyme. Thus a sequence of three nucleic acids determines the next amino acid to go into an enzyme. Pioneering research has established which particular sequence of three nucleic acids specifies a particular amino acid in an enzyme. This great achievement is described as breaking the genetic code. It raises such questions as whether faulty genes at some future time may be mended, and how much can heredity be influenced and controlled through our knowledge of the genetic code. Again one is impressed by man's ingenuity and is thankful for a religion that believes in eternal progression and places no limit on what man can hope to accomplish when he operates in harmony with law.

4. Cancer has been a scourge of mankind as far back as we have any record. The greatest difference between cancerous and normal cells is that the former show uncontrolled growth. This property continues after cell division in both daughter cancerous cells. This indicates that the genetic materials—the chromosomes—that govern cell behavior have themselves been changed as normal cells are converted to cancerous cells. All the normal cells in the body have the same set of genes, but cells in the skin and those in the brain, for example, develop differently. This differentiation of the cells is brought about by selective inhibition of the genes by inhibitors that cling tightly to their surface and prevent them from manufacturing their particular enzyme so that reactions that such an enzyme promotes are slowed down or stopped in the inhibited cell.

Various chemicals, radiation, and viruses that cause cancer can bring about this uncontrolled growth if they destroy the genes that manufacture the inhibitors that slow down cell growth. Another possibility is that in cancer, genetic material is added to the chromosomes,



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making the cancer cells difficult to inhibit. There are over a hundred distinguishable types of cancer, some of which—such as leukemia—are responding to treatment.

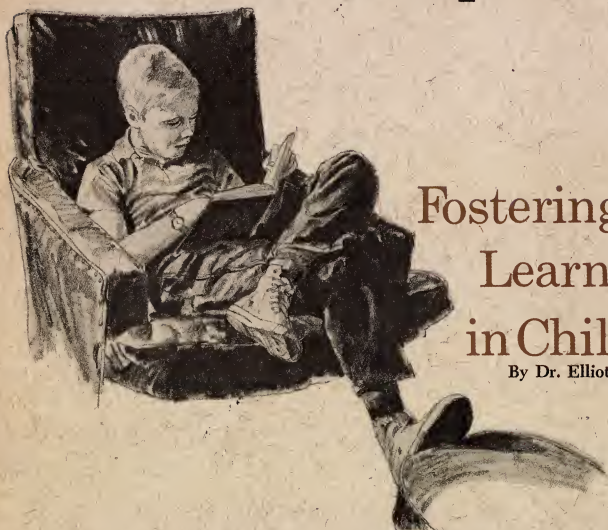
Most treatments take advantage of the vulnerability of the cell to appropriate chemicals (or radiation) during the time the cell is dividing. This explains why these agents are selectively effective against the fast-growing cells of cancer that are dividing rapidly.

It is reasonable to expect that many kinds of cancer will be successfully treated during the lifetime of

people now living. If we are successful, we will eradicate the third largest killer of mankind. The unselfish dedication of one's energies to finding the means to eliminate this kind of human suffering is an appropriate pursuit for a Latter-day Saint in contrast to the nihilism, popular in some quarters, that seeks only to destroy society.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt.16:25-26.)



Fostering Learning in Children

By Dr. Elliott D. Landau



Dr. Elliott D. Landau is a professor of education at the University of Utah, chairman of the advisory committee to the Utah Second District Juvenile Court, a member of the executive board of American Civil Liberties Union, and an authority on children's literature. He teaches Sunday School in the Yalecrest (Salt Lake City) Ward.

• There is an apochryphal legend in Jewish family folklore that tells us how the love of learning from the scriptures was fostered in Jewish children at a very early age. It is said that while yet upon his mother's knee, a little boy's finger was moved to a page of the testaments upon which a daub of honey

had been placed. His finger was dipped in the honey, then brought to his tongue. Thus the association between sweetness and learning was established, and the romance between the child and his love for learning was begun.

What is even more interesting than this early con-

ditioning technique of linking a new behavior with a pleasant old one is the fact that the mother cared enough in the first place to go through the associative ritual. The love of learning, then, is not alone a hereditary stroke of luck; it is also a conscious concern of parents.

As we inquire further into this subject, the words "conscious concern" will be stressed and need to be explicitly defined. It might seem that many parent-child interactions are "natural" (loving, feeding, and caring); but if this were entirely so, we would be hard put to explain the many instances of child neglect, the battered-child syndrome, and so forth. And so, as in the song from *South Pacific*, "You've Got to Be Taught," it is important that parents realize that the love of learning won't just happen unless there is some premediated parental behavior that will lead the child to want to learn, to love to learn. Goats do not instill in their kids any relish for learning; it is one of the marvels of creation that man, through deliberate intentions, can create in his young direction, drive, and the thirst for knowing.

Some years ago, Dr. Howard Lane said, "Learning is always subordinate to the demands of the personality as a whole." In these wise words there seems to be counsel from which parents of very young children will learn much. Abroad in the land today are devices, schemes, and programs designed to cultivate the intellect of children who are far too young to even partially comprehend the reasons or purposes of the mental gymnastics they are required to do. There are those who speak of controlling human behavior as if children were merely flesh wired for sound. The distressing part of these attempts at forced mind-feeding is that they are based on the valid theory that children can learn much earlier than we have suspected. Unless the dawning years before the age of four have been rich in both verbal and nonverbal experiences, and unless those years were carefully planned to develop children with strong concepts of themselves as good, worthwhile, and able, few learning gimmicks will "take." It is impossible to achieve learning that will be fully assimilated into character unless the new ways of behavior seem essential to the children in achieving their own genuine purposes.

Phrased more pointedly in the direction of the issue at hand—namely, the stimulation of the child to want to learn—it is suggested that the basic needs of childhood must first be fulfilled (tenderness, love, care) before the intellect will be able to cope with the abstractions of knowledge. Not that there aren't those who, leaving these lines, would turn to a favorite three-year-old, ask a question based upon some re-

cently acquired fact, and then seemingly have destroyed my thesis. The test of learning is not the power to parrot responses but rather the internalization of newly learned materials so that behavior is clearly changed. Again, phrased somewhat differently, the enduring results of learning are the feelings, meanings, insights that the learner accrues.

Parents who would foster learning must first be certain that home conditions are appropriate for the freeing of the child's power to learn. Too frequently, either because of economic necessity or because a "good address" or an extra car are considered important enough symbols, parents both go to work, leaving their preschool-age children for the most significant hours of the day. On occasion the person chosen to tend the children might be the perfect individual to help in the task of the development of a child's personality. Too often it is someone who tends the time and not the child. In the latter instance it might be well for all of us to wish for Al Capp's Shmoo—a subhuman blob of protoplasm that is able to change diapers, feed, and see to it that children don't run barefoot in the park.

When young children are left with just anyone, it is possible that this may be construed by the child as rejection from his parents. The human spirit, Dr. Lane has said, has scant tolerance for rejection. While I see little if any evidence to support the notion that working mothers produce delinquent or neurotic children, I am not at all sure that clear distinctions have been made concerning *when* mothers have gone to work and its relationship to the production of delinquent behavior. Enough is known today to say that the crucial years in intellectual and character development are nearly over by the time a child is ready to start first grade. If, indeed, a child views his early experiences as essentially one of "they don't need me, so they went away," we may be reasonably certain that this crimping of personality needs will have an adverse effect upon his zest for learning.

At this point the reader may be saying to himself, "Why doesn't he go beyond those early years—get to the meat of the matter: concrete suggestions for encouraging learning for my nine-year-old boy, my 14-year-old girl, or my college student who has suddenly dropped out mentally?" Why not? Because in these preschool years nearly 80 percent of a person's capacity is either brought to fruition or well-tamped down. New research in human development forces all who are concerned with learning to evaluate these early years. Professor James Hymes says that there is so much to learn today that even the pushiest preschool formal program cannot cram it all into children, no matter



Adventures in Learning



how early it starts. Yet the old concept of childhood as a passive wait until kindergarten starts must never prevail, particularly in the minds of parents. *Childhood is the time for learning*—learning to learn, the excitement of hearing questions answered, of exploring things and ideas, of hearing beautiful language from books.

Enthusiasm for learning is contagious, and alert mothers will start the learning of their children while the children are still in the crib. Children's rooms ought to be full of color, movement, music. Infants need to be able to push, pull, find, hide, and seek. The quiet, antiseptic, out-of-the-way baby's room is no longer conducive to the concept of early learning. Straitlaced programs to teach babies the alphabet are not part of this plan, nor are any gadgets that slide rewards down to the child for correct responses to meaningless tasks. A virile learning atmosphere for infants suggests that humans utilize a variety of stimulating experiences that are appropriate for childhood.

Those who really believe that "men are, that they might have joy" will surely want no less for children. Whatever we plan to do to and with young children needs to be first examined in the light of this maxim. Alone, it may suggest that as long as the "children love it," it is enough. This could justify an all-day experience of watching cartoons on TV. On the other hand, the likelihood of children learning to love learning will not come from new-fangled programs that forget the integrity of the child or that wish to obliterate the early years' times of experimentation and up and down progress in what Eda LeShan called "the conspiracy against childhood."

Clearly, fostering learning in children cannot be only a verbal admonition. Children need to be convinced that all who help raise them are learners too. Children at all ages thrill to their parents, teachers, or uncles who are also students. I'd like my children to come home from school and tell me about their teachers who meet once a week to study the new mathematics. I'd love to think that at least one teacher in the lives of my children will talk with them about a book they are reading—just because reading is an intellectual activity, not because anyone assigned it.

I'd like children to know what it means to have to tiptoe through the house because Mommy is studying. I'd like to be sure that children know what a Mormon study group really does—true, they may know, that their parents are out, but do they realize what a study group is? Not long ago I was explaining the study group idea to an editor of the world's largest publishing company, and he was intrigued by its possibilities in promoting the excitement of learning. The love of learning is caught, not taught.

I emphatically disagree with the eminent psychologist B. F. Skinner, who said, "Of course pigeons aren't people, but it's only a matter of complexity." The phrase "a matter of complexity" may be more relevant to a discussion of erector sets and members of the army engineer corps as they repair a bridge, but the child as a learner is not so easily dismissed by the grammatical comparative. Humans are not component parts of systems, and they don't learn by the laws of input and output. The yearn to learn can never be programmed with electronic precision or by any machine man will ever devise. A human being needs to be crackled by the electricity of another human. He needs to be energized by the totality of his surroundings. He must sense his finiteness in the vastness of the universe, and he must wonder at intelligence, which is the glory of God. ○

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When That Moment Comes...

By Mabel Jones Gabbott

*When that moment comes that your child should say,
 "Listen, I'll read you. . .," "Let's build it this way. . .,"
 Take it and hold it, sun-sweet and whole;
 Give to it credence, your love, and your laughter.
 Watch for the moment! You'll be glad ever after.*

Adults and This Business of Learning

By Dr. Harold Glen Clark



Illustrations by Robert Reese

Harold Glen Clark, dean of continuing education at Brigham Young University and a high counselor in the East Sharon Stake, has long been a promoter of "adventures in learning" for adult Latter-day Saints.



• This year more than fifty million American adults will go back to school for some kind of learning experience. Housewives, freed by the automatic washer and other labor-saving devices, will make up a majority of those in this grand march of learners.

All who return to schools will be interesting people. Many will be motivated by the high desire to battle back the frontier of ignorance and make the desert of their lives "blossom as a rose." There will also be the curious-minded, motivated by sheer wonder at the great fields of knowledge that lie before them.

As students, they will have these things in common: First, each will have an immediate learning appetite to quench or an immediate life problem to solve; second, each is voluntarily going back to school; and third, each brings to the learning adventure a particular adult background of experience.

They will be expectant learners, but they will not expect to receive their education wrapped in a sheepskin at graduation. Freed from any lockstep of the typical credit system, they will have the great pleasure of discovery, of learning, of education as they go along.

The unusual surge toward lifelong learning is motivated in part by the great explosion of knowledge. Technological knowledge is being poured out so fast and so abundantly today that it is becoming difficult

for one to stamp himself educated. Many of the best theories are obsolete before the textbook is written, and plans have been outmoded before they come off the drawing board. This condition led Admiral Hyman G. Rickover to say, "Civilization has reached the point where the new frontier now lies in the mind itself. [Individuals] must conquer knowledge as formerly they conquered the wilderness."

What does all of this mean to adult Latter-day Saint learners?

Members of The Church of Jesus Christ of Latter-day Saints enjoy a great heritage in the exploring, discovering, adventuresome attitude exemplified by their Prophet and leader, Joseph Smith. The Lord instructed him and his associates very early in the history of the Church to "teach one another the doctrine of the kingdom." He expected the membership to take the initiative in this business of learning, and to "teach one another"! It must have been an exciting time for this young Prophet when he was told by the Lord that if the members of the Church would teach one another diligently, His grace would attend them. The things they taught in the spirit of prayer and fasting were "all things that pertain unto the kingdom of God." Geology, history, music, languages, peoples, and cultures and "the perplexities of the nations" were



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some of the things pertaining to the kingdom of God. (See D&C 88:77-80.)

Through the School of the Prophets and other means, the Saints gained wisdom by faith and by studying out of the best books. These experiences became great adventures in learning, because the gospel of Jesus Christ had in it great concepts and ideas that illuminated what before had been only words.

It is an adventure to discover and study ideas as a source of life and light, animating and illuminating words, emotions, people, and things. Ideas can be light and truth. And if they are light and truth, they are intelligence, which is the glory of God. No wonder, then, that Joseph Smith regarded true learning as a great adventure and a main pursuit of life.

One of the first exciting learning experiences of a Church member is the discovery that there is knowledge of good and evil in the world. This opens the way to a lifetime adventure in application of his ideas about what is good and what is evil.

What are the best books to read? Since error and truth are in the world, what, where, and which is the knowledge that damns and the knowledge that saves? How does one keep from "ever learning but never coming to the knowledge of the truth"?

"A great part of the miseries of mankind," said President David O. McKay, "are brought upon them by false estimates they have made of the value of things." Learning, then, becomes the pursuit of values. There is excitement and joy when the learner discovers a great verity against which he can assess the concepts that lead to nowhere. With the great verities, he can set up precious guidelines. He cherishes truth. He understands more clearly the meaning of Robert Frost's statement that "most [or much] of the change we think we see in life is due to truths being in and out of favor." He sees learning as the process by which men decide what the great ideas and issues in their lives are, and how they will think about them. And this deciding is done in the marketplace of ideas where the learner may choose good from evil. It is not known what each will choose. This uncertainty is a calculated risk taken by the Creator of man and his environment. In no other way can the learner be proven. In no other way can character be built except through great adventures in learning.

A second great learning adventure is suggested in the doctrine expounded by Joseph Smith, that "whatever principle of intelligence we attain unto [or make our own by study and application] in this life, it will

rise with us in the resurrection." (D&C 130:18.) True learning is never in vain.

The Lord expounds this doctrine further by saying that if through diligent study and obedience the learner gains more knowledge and intelligence in this life than another, he will have so much the advantage in the world to come. In other words, if he learns basic principles of knowledge and is intelligent enough to apply them in his life, he has a great advantage in point of usefulness, happiness, and joy in the world to come over the person who does not acquire knowledge and intelligence.

"It is impossible," the Prophet said, "for a man to be saved in ignorance." (D&C 131:6.) The greatest ignorance is lack of knowledge of the saving principles—principles that are true today, tomorrow, and always. Principles of intelligence once attained go with the learner into the eternities. Once the learner knows and lives up to the knowledge he has of such concepts as freedom, faith, baptism, obedience, sacrifice, duty, authority, patience, marriage, covenants, the atonement of Christ, forgiveness, creation, love, and God, he is equipped with eternal principles of power. While the circumstances under which they may be applied are subject to change, the principles themselves are eternal open doors to things hidden or unknown. They cry out continually to the possessor for application, reworking, combining, and rearranging, thus making eternity and all things in it continually new and interesting. No wonder the Son of God said that eye has not seen nor ear heard the things that God has prepared for those who learn enough about him to love him and keep his commandments.

This teaches us that it is not enough to learn the principle. Principles must forever be applied to the moving circumstances of eternity. One writer has said, "It is not enough to be on the right track—you will get run over if you just sit there." Adventures in learning never end when great principles must be applied progressively in new circumstances. The learner is always learning line upon line and precept upon precept, here a little and there a little. There can be no such thing as a dull Latter-day Saint if each one will spend time and eternity in the great adventure of turning knowledge into wisdom and increased understanding.

One of the greatest thrills the humble, faithful Latter-day Saint learner may experience is in knowing that he is not limited to his own learning resources. Indeed, there are essential things he may never know

if restricted to his own powers of study and research. He must add to these faith in God the Eternal Father and his Son Jesus Christ. Faith is a form of learning. This method was set up by the Lord himself, working by and through a powerful teacher and member of the Godhead known as the Holy Ghost. "And by the power of the Holy Ghost ye may know the truth of all things," said Moroni. (Moro. 10:5.) The power of this Holy Teacher comes through faith and good works and the laying on of hands by those in authority. The Holy Ghost may be a constant companion and teacher to every member of the Church. The learner does not direct the Holy Ghost, but through humility and lowliness of heart he may be directed by the Holy Ghost.

Through the Holy Ghost one may learn the place of his own efforts and the place of the Holy Ghost in the learning process. This is one of the greatest of all adventures in learning, and creates the highest motivation to learn. Through the Holy Ghost the Latter-day Saint learner achieves the following balance:

"He who follows science—alone, comes to a barrier beyond which he cannot see. He who would tell us with the authority of scholarship a complete story of why we exist, of our mission here, has a duty to speak convincingly in a world where men increasingly think for themselves. Exhortation needs to be revised, not to weaken its power but to increase it, for men who are no longer in the 3d century. As this occurs, and on the essential and central core of faith, science will of necessity be silent.

"But its silence will be the silence of humility, not the silence of disdain. A belief may be larger than a fact. A faith that is overdefined is the very faith most

likely to prove inadequate to the great moments of life. . . . Young men who will formulate the deep thought of the next generation, should lean on science, for it can teach much and it can inspire." But they should not lean where it does not apply." (Dr. Vannevar Bush, "Science Pauses," *Fortune*, May 1965.)

The Holy Ghost gives direction, purpose, and balance to adventures in learning. Much that is taught worldwide in continuing education gives the impression that belief in God and the so-called verities of life stultifies and stagnates the free mind. Discussion and prognostication are favorite tools, but learners too often suffer from "the paralysis of analysis." And too much that is taught in continuing education amounts to continuing uncertainty and elusiveness, as if these were the acceptable approaches to great adventures in learning.

But how rewarding is the spirit of the Holy Ghost as a teacher, confirming, illuminating, and making plain where the feeble torch of man's knowledge cannot throw its light. What scholars, statesmen, poets, and prophets should arise from great adventures in learning through individual effort combined with the power of the Holy Ghost!

The Lord promised the Prophet Joseph Smith that he would give the true learners in the Church, by the gift of the Holy Ghost, knowledge that has not been revealed "since the world was until now." He said further that men might as well try "to stop the Missouri river in its decreed course, . . . as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121: 26, 33.)

Great adventures in learning await the Latter-day Saint who truly wants to learn.

Friendship

By Mary Imogene Harris

*Friendship can be a flame;
As the sun strikes downward
to warm the earth,
Friendship, too, can flow inward
to warm the human heart.*

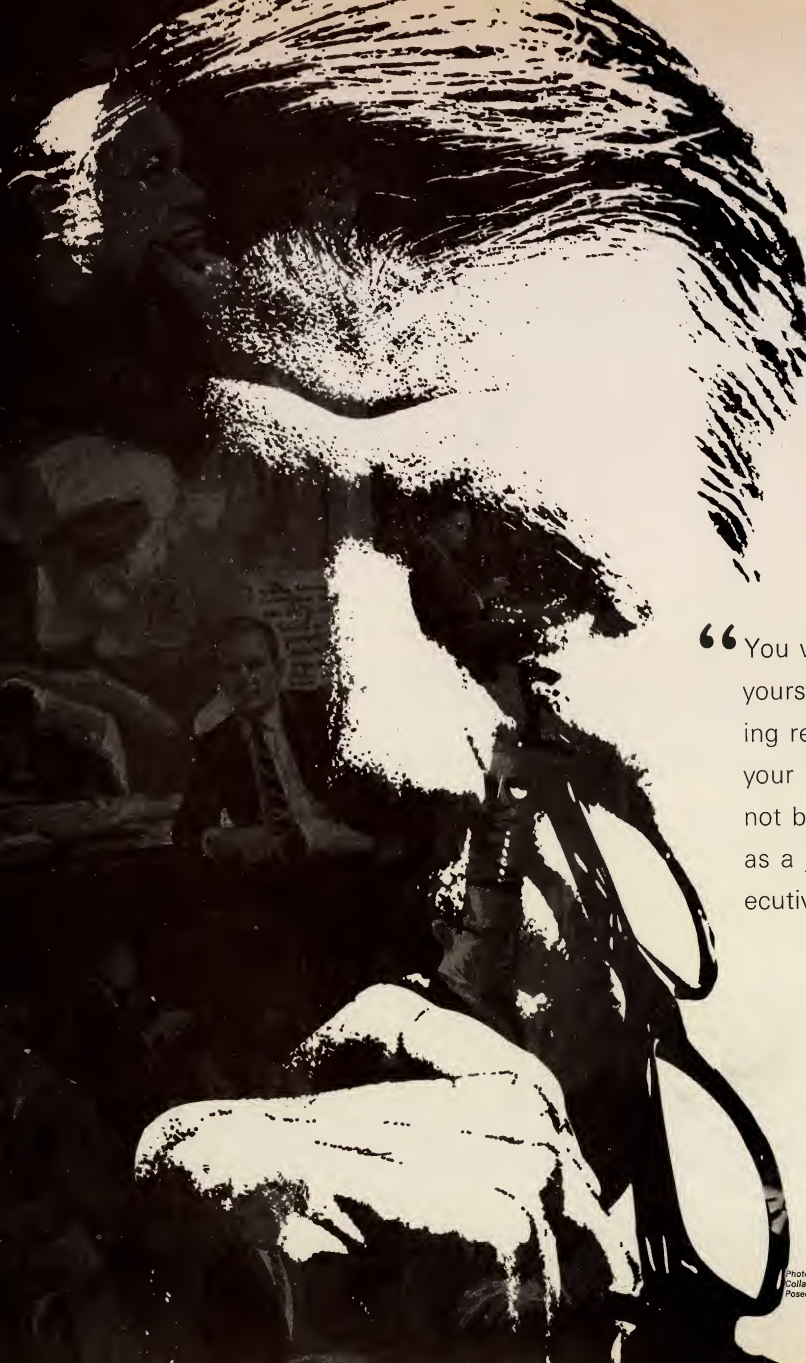
*Friendship can be a rhythm;
As each instrument must tune
itself to blend in melodious
pitch,
Friendship, too, can find a way
to live in perfect harmony.*

*Friendship can be a growth;
As each flower must find its way
to sunlight through the sod,
Friendship, too, can be nurtured
to fulfill a deepest human
need.*

*Friendship can be a sparkle;
As love in the purest sense
can be a bubble in the stream
of life,
Friendship, too, can be a thing of*

*joy that rises and almost over-
flows.*

*Friendship can be an unblem-
ished emotion;
As the man from Galilee showed
how friendship in the purest
form can be,
Friendship, too,
can be with us
as the deepest regard of man
for his brother.*



“You will confine yourself to giving reasons why your rival would not be suitable as a junior executive...”

Photo by Eldon Linschoten
Collage by Virginia Newman
Posed by Joseph A. Kjar

PERSONAL APPRAISAL

By
Roger
Winship
Stuart

● Smoothly, silently, the elevator door glided open. Bob Bridges drew a hand across his red hair, took a deep breath, and began walking down the eighth-floor corridor.

For an instant the college senior halted outside the double glass doors of T. J. Rayfield & Company. He buttoned the jacket of his neat gray suit. Then, just as before, with a kind of nervous excitement, Bob entered the corporation's chrome-and-glass-dominated executive offices.

No, things were not quite the same. The big reception room, minus all those other applicants, looked different. This time, the only person in sight was his friend Larry Clawson.

Roger Winship Stuart is a prominent American freelance writer and author and was formerly the Washington, D.C., correspondent for the *New York World-Telegram and Sun*.

Larry's dark eyes looked up. "Hi, Bob."

"Morning, Larry. Big day."

Larry sighed. "Last lap, I guess. Good luck."

Bob crossed the room and impulsively thrust out his hand. "The same to you, fella."

The same pretty blonde secretary, with the same (or a reasonable facsimile) warm, friendly smile, came to greet them—except now she was saying something about a time limit of five minutes.

"You're kidding," Larry scoffed.

"Five minutes!" Bob gasped. "Do you mean to say Mr. Rayfield intends to give us just *five minutes apiece*?"

The secretary's smile persisted. "Mr. Rayfield has an exceptionally full schedule this morning."

Larry worked his jaws. "B-but there must be some

mistake, Miss Marsh. I understood this was to be the final interview."

"You understood correctly. Please, Mr. Bridges, do sit down. Mr. Rayfield will be with you shortly. As for the time limit, he thinks five minutes will be quite sufficient."

Miss Marsh excused herself and withdrew, leaving the two college friends staring incredulously at each other.

Bob slumped down in a chair. What sort of guy, he wondered, was this fabulous T. J. R.? So he had built up a thriving business, mainly on the basis of his Rayfield Compact Computer, as near perfect a piece of equipment, supposedly, as anything the age of automation had yet produced. So what! If he thought—

Larry's voice broke in. "How do you figure he imagines either one of us—or anybody, for that matter—could sell himself in five lousy minutes?"

Bob shook his head. "Makes no sense to me."

"Why did he bother to have us come in at all?"

"Exactly. If he's that pressed for time, wouldn't you think he'd simply skip this so-called 'final interview'?"

Larry opened his mouth, then snapped it shut. Miss Marsh and her smile were back again.

"Mr. Rayfield will see you now." She looked at Bob. "You first, Mr. Bridges."

The rugged industrialist—a square-jawed 50-year-old who seemed scarcely 40—exuded energy and confidence. He wasted no time. What took place, though, bore little resemblance to the usual interview. It was nine-tenths monologue.

Already standing when the door to his private office opened, Mr. Rayfield came forward, hand outstretched. "Glad to see you again, Bob." His grip was reassuringly firm. "Sit right here."

He moved lightly, with amazing swiftness for so large a man, to his own leather chair behind the massive desk. There was no evidence of relaxation in his posture. He sat erect, his keen eyes almost piercing.

"It's been quite a gauntlet you've run—you and Larry Clawson."

Bob smiled wryly.

"Yes, quite a gauntlet. When we started out to find a young man to train for this junior executive post, there were 49 applicants. Of course, the first 20 were eliminated in rather short order. I must say I'm pleased with the way you and Larry have come through our barrage of tests, interviews, and investigations."

Glancing at a paper on his desk, Mr. Rayfield continued without pause, "It's narrowed down now to

you two. We're about ready to make a final decision. But first, I'm asking you to do something that could well be the most difficult test of all."

Despite his curiosity, Bob waited, saying nothing. "I'll give you the assignment in a moment," the prospective employer went on. "Meanwhile, in case you are the one we choose, you ought to know how the company feels about certain matters."

Bob nodded, and the industrialist rose to his feet and began to pace the floor.

"It's commonplace," he said, talking as he walked, "to say we're in a new age, a revolutionary era. Times have changed. Methods are being radically improved. You might be surprised to know, for instance, how much we relied on computers in evaluating all of the applicants."

The pacing halted. From a distance of three or four yards, Mr. Rayfield declared, "But not everything's changed. Basic values remain. Oh, I know, we hear a lot today about cutthroat business practices, betrayed confidences, industrial espionage—among other things. And that may be one side of the picture. But it's only *one* side."

He's an intelligent guy, Bob was thinking. *He didn't call me in here just for the fun of it—or to audit a five-minute speech. What is he leading up to?*

Aloud, the senior said, "I've talked with some businessmen who are a lot more cynical than you, sir." "Cynical?" Mr. Rayfield's eyes flashed. "I'm sure you have, Bob. So have I."

The pacing resumed. "At any rate, I still believe in old-fashioned loyalty and reliability. I am convinced that some men *can* be trusted. There is still integrity in this world, if you can find it—and it has to be found, for it is essential to the proper functioning of industry."

Bob, though listening attentively, thought, *He's using up those precious five minutes. Then what will he do?*

"That old saying, *honesty pays*, isn't as out of date as some think. Why do you suppose this company is always on the lookout for trustworthy men? Because we need them. Employees can be taught new methods, faster and more efficient ways to solve problems. But character is something else."

With a quick glance at his watch, the industrialist returned to his chair. Equally as abrupt was his change of subject.

"Now, Bob, in your application and in your tests you have given us considerable information about yourself. You've supplied good reasons why the company might profitably hire you. Larry Clawson, naturally, has done the same thing.

"At this point we want you to tackle something quite different: we want your personal appraisal of Larry."

"Of Larry?" Bob gasped.

"Right. But it is to be an appraisal in negative terms. You will confine yourself to giving reasons why your rival would *not* be suitable as a junior executive of T. J. Rayfield & Company."

Bob's jaw dropped. He stared. "Hold on a minute. What you ask—"

"It's a tough assignment, I know," Mr. Rayfield broke in. "But please don't think this is a one-sided proposition. I will have Larry in here shortly, and he will be given the same assignment with respect to *you*."

Bob shook his head. But the older man, raising a hand, went on, "I understand you two are long-time friends. You know each other's faults and weak points. Tell us about them—not that we'll necessarily be guided by what you say, but the appraisal at least will give us another look at *you* and your ability to size up a man's potential."

Bob's frown deepened. "May I ask a question?"

"I'm afraid not. Time's up." The industrialist rose. "I'll show you to another room, where you can write. You'll be allowed 15 minutes. If you finish sooner, please remain there until I send for your paper."

In the little room to which he was ushered, Bob spent the first couple of minutes pacing the floor, muttering to himself. So this was how the company chose to conclude its famous "weeding-out" process! He didn't like it. Had T. J. Rayfield's talk about old-fashioned loyalty and integrity been just talk? So it seemed.

Pausing before a window, he could see, far across town, several of the college buildings. Alumni Chapel's tall spire crowned the hill. Below, the white-pillared front of Kenyon Hall showed plainly. And edging out from a clump of trees was a portion of the Business Administration Building.

Business administration meant Professor Delby. In his mind's eye, Bob saw him too—bushy gray hair and all. The veteran professor was more than just another member of the faculty. Never aloof, never too busy to hear a fellow's woes or to offer a hand in solving a problem—academic or personal—he was counselor, guide, and friend.

Wait until I tell Prof about this. Will he ever have to revise his estimate of the great T. J. R.!

Professor Delby was the one who had started the ball rolling on this competitive project for both Bob and Larry. Not only had he placed their names at the head of his list of prospects; he had also made it his



"...it will give us another look at you and your ability to size up a man's potential"

business to convince each of them that the chance to compete for a post-graduation opening with the Rayfield organization was well worth pursuing.

"Opportunity of a lifetime," he had called it. And no one could have watched the progress of these two through the interviews with keener interest than the veteran professor. Helpful to both, he had favored neither, hoping only that one or the other of "Delby's boys" might emerge as the ultimate winner.

Sighing, Bob turned from the window and walked over to the desk, which was bare except for some sheets of paper and two needle-sharp yellow pencils. Seated, he took out his own ballpoint pen and scowlingly commenced to doodle.

To lose out at this stage will be rough, he told himself. Until now, I didn't realize how much I wanted to win. Ah, well, there's some consolation knowing I'll have lost to the best man of the lot. Good old Larry. How it will grind him to learn he must tear me apart for the edification of T. J. R.!

Bob tore his doodle-filled sheet from the pad. Crumpling it, he tossed the wad of paper into a wastebasket. At last, he settled down to write.

The pretty blonde secretary with the durable smile came to pick up his appraisal, and Bob shortly found himself once more being escorted into the spacious private office of Mr. Rayfield.

At almost precisely the same moment, Larry Clawson entered. Neither one spoke, but for a brief instant their eyes met. Then Larry came across the room to take a seat beside his rival on the long leather sofa.

Meanwhile, at the massive desk, Mr. Rayfield seemed to be absorbed with paper work. Bob wondered why he had bothered to summon both of them. Why wouldn't it have been sufficient to notify the winner, and let the other quietly go his way?

"I think it would be well," said the industrialist, looking up without expression, "to read these aloud.

(Continued on page 23)

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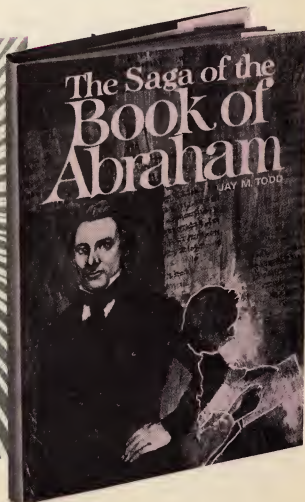
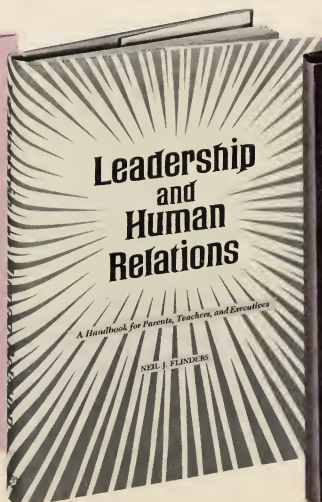
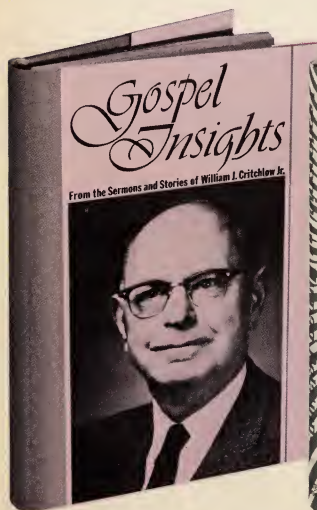
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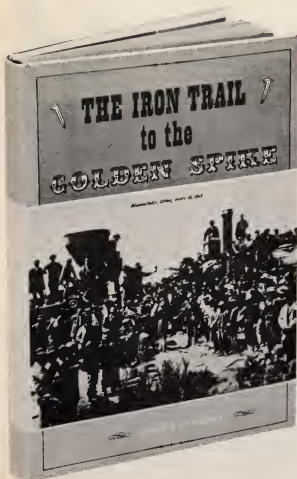
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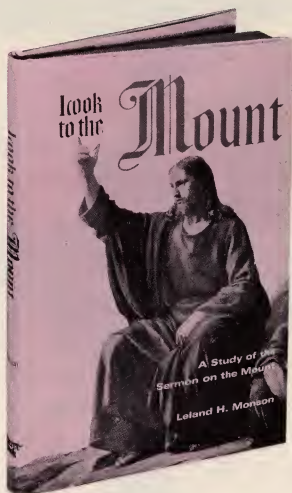


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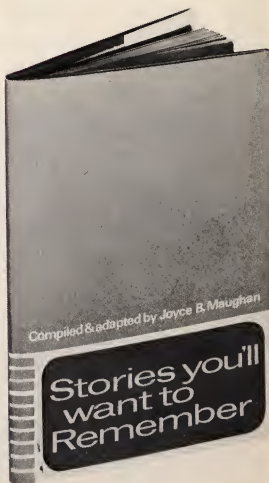
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I'll read the shorter appraisal first."

Bob stirred uneasily, and a deep flush invaded his cheeks, as he listened to the sound of the words he had just written:

"I have been asked to prepare a 'negative' appraisal of Larry Clawson, who, like myself, is a candidate for employment with T. J. Rayfield & Company.

"If the request had covered Larry's *positive* qualities, it would be a pleasure to comply, for, through long acquaintance, I have learned to know him well, to appreciate his many virtues and talents, and to admire his character.

"We happen to be competing for the same job. But Larry and I are not mere acquaintances. We are friends. As *his* friend, I could not possibly attempt to supply a list of Larry's 'negative' qualities.

"I am aware that, by failing to carry out the assignment, I shall have eliminated myself from further consideration for the post. This I sincerely regret. But my regret would be much greater if I were to win knowing that success had been based in the slightest degree on any statement of mine which could be construed as derogatory of a friend."

Dropping the paper on his desk, Mr. Rayfield remarked dryly, "That's that. It is signed, 'Respectfully submitted, Robert Bridges.'"

A wave of silence flooded the office. The industrialist took up the second paper. "Now," he said, "listen to this one. The remarkable thing about it . . . well, that will be self-evident when you hear it."

Once more he read aloud. The "remarkable" aspect of Larry Clawson's contribution was, indeed, almost immediately apparent: Save in its somewhat different

phraseology, it practically duplicated the other.

Both writers had rejected the assignment. Their expressed reasons were the same, and each had acknowledged the fact—as he saw it—that failure to list his competitor's "negative" qualities automatically eliminated the writer as a candidate.

"Anyone who didn't know how well separated we kept you two," said Mr. Rayfield, smiling faintly, "might think you had worked these out together.

"In one respect," he continued thoughtfully, "you both made the wrong assumption—your belief that failure to 'downgrade' the other fellow would result in your disqualification. As a matter of fact, I hold to the view that no man may safely be considered loyal, where the organization is concerned, if in a pinch he cannot be trusted to stand by a friend."

Pausing deliberately, the industrialist stood up.

"The very fact that each of you refused to sell your own friend short to advance your competitive standing," he concluded, "solidifies my belief that the company would do well to offer junior executive posts to you both."

Later, as the two executives-to-be were leaving, Mr. Rayfield remarked, "You know, it wouldn't have surprised me if you fellows had decided to wind up your papers with that quote Prof Delby is always spouting: *When Zeno was asked what a friend was, he replied, 'Another I.'*"

Bob and Larry exchanged surprised glances, and Bob said, "I didn't realize you knew about *that*, sir."

"But of course," laughed the middle-aged industrialist. "You see, once upon a time I, too, was one of 'Delby's boys.'"

My Quest

By William T. Sykes

*I understood
That somewhere, sometime there could be found
A path on which in measured steps
The human soul could upward climb
And find again its home.*

*I searched
In written words from pens of gifted men,
And human logic often led
Where paths were blurred,
And left me questing still.*

*I prayed,
And in the quiet of an eventime,
When peaceful silence held my humbled heart within its folds,
I heard the answer so long sought,
And knew at last the secret path
That leads from me to God.*



Guidelines on how to do a better job in your position- and enjoy doing it.



Elder Ezra Taft Benson

(Part 1) How to

• Church delegation, through and by the authority of the holy priesthood of God, is becoming more and more important as the Church grows in total membership and regional distribution. In fact, it is imperative for continued success. As the characteristics of our Church membership distribution change, there is increasing need for leadership training and the wise delegation of responsibility.

In the past decade the Melchizedek Priesthood has increased 57 percent, from 186,000 to 292,000 members, and the Aaronic Priesthood has increased by 80 percent, from 170,000 to 306,000. Surely with this great growth the Church faces the future unafraid because it is divine.

We are engaged in the greatest work in all the world: the saving and exaltation of our Father's children. We are the custodians of the truth, the saving principles that, when applied, will build, save, and exalt men.

The Lord has given us broad organization outlines, purposes, and objectives, but he leaves to us much of the working out of methods. This is where correlation and leadership training come in, and why such segments of the program as wise delegation of responsibility are under study.

The Apostle Paul wrote:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of

Christ." (Eph. 4:11-13.)

This is our task and responsibility, and it is to be done through and under the direction of the priesthood. There must be no force, coercion, or intimidation in our delegation. To be effective, we must seek and obtain the Spirit. Without the Spirit we flounder, unsure of our

decisions and counsel. Wise delegation requires the same spirit that is required to preach the gospel. The Lord said:

"Wherefore, I the Lord ask you this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth. . . .

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. . . .

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:13-14, 21-22, 24.)

Wise delegation also requires prayerful preparation, as do effective teaching and preaching. "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.) And, we might add, ye shall not *delegate* without the Spirit.

In this same spirit we may seek help from the good and wise men of the earth. Much has been done outside Church organization in the area of managing the services of men—delegation and responsibility—

Delegate Wisely

By Elder Ezra Taft Benson
Of the Council of the Twelve

that may be helpful. Many of these tried and tested procedures, approaches, and principles, when used in company with the Spirit, can be helpful. Here are a few examples:

1. Good management means delegating authority.
2. Delegating part of the work load helps you and your organization.
3. Effective management is the art of multiplying yourself through others.
4. The jobs to delegate are the ones you do best.
5. The number of subordinates who can report directly to one supervisor is limited, because of time, distance, human limitations, and type of work.
6. Authority and responsibility may be delegated. Accountability may not be delegated.
7. The most eligible candidate for a bigger job is the man who has already trained his own replacement.
8. Why delegation goes wrong: failing to delegate enough, delegating by formula, failing to keep communication lines open, failing to define the assignment, failing to make the assignment stick, failing to delegate enough authority to do the job, being too narrow in your delegation, failing to allow for mistakes.

These are but a few guidelines from American business and industry. More and more, experience proves that the spirit of the Golden Rule—the spirit of the gospel—succeeds in wise delegating in the Church and elsewhere.

In the Church especially, asking produces better results than ordering—and better feeling, too. Remember to tell why. Follow up to see how things are going. Show appreciation where people carry out instructions well. Express confidence where it can be done honestly. When an order gets fouled up, it

is well to check back and find out where you slipped—and don't be afraid to admit you did. Remember, our people are voluntary, free-will workers. They also love the Lord and his work. Love them. Appreciate them. When you're tempted to reprimand a fellow worker, don't. Try an interesting challenge and a pat on the back instead. Remember, our Father's children throughout the world are essentially good. He loves them. We should love them too.

Why do people fail to delegate? There are a number of reasons. Here are some:

1. They feel the subordinate won't be able to handle the assignment.
2. They fear competition from subordinates.
3. They are afraid of losing credit or recognition.
4. They are afraid their weaknesses will be exposed.
5. They feel they will not have the time to turn over the work and provide the necessary training. It takes time to delegate wisely, but it also saves time,

builds people, and increases output.

At the time of delegation there is usually excellent opportunity to get close to people—to build them up and give them needed counsel and direction.

My son Mark, who has responsibility as sales manager for the direction of 4,000 salesmen who do direct selling, sent me this list of six principles for delegating responsibility:

1. Select the jobs to be delegated and get them organized for the person to be assigned.
2. Pick the proper person for the job.
3. Prepare and motivate the delegate for his assignment.
4. Assign the work and make sure it is fully understood.



Illustrated by Ted Nagata

5. Encourage independence.

6. Maintain supervisory control—never relinquish the reins.

More important than all worldly knowledge, helpful though it may be, is the example and direction found in holy writ—in the great plan of a loving Father for us, his children. There are many impressive examples.

The very foundations of the world were laid by delegated authority. Jesus reminded people many times that his mission on earth was one through delegated authority. In speaking in the synagogue, he told them that he had been delegated by his Father: "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

In the opening lines of the gospel of John, the writer noted that at the very beginning of the foundations of the earth, Jesus acted as a divine son delegated by the Father: "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made." (John 1:1-3.)

Christ also revealed that judgment had been committed to him by the Father:

"For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:22-23.)

On four occasions the Father introduced Jesus as one who had been delegated, and as his beloved Son:

1. When Jesus was baptized of John the Baptist, a voice from heaven spoke out: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

2. At the transfiguration, a voice proclaimed to Peter, James, and John: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.)

3. When Jesus first appeared to the Nephites, a voice was heard saying: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

4. Almost the same words were spoken when two heavenly personages appeared to the boy Joseph Smith in that first vision which began the restoration of the Church. "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

In each instance, the Father indicated that Jesus had been delegated. He had been delegated not only to preside over the world but also to redeem it.

Three years after the first vision of Joseph Smith, Moroni appeared. Later other important messengers came with essential keys, including John the Baptist and Peter, James, and John, all delegated appropriately for their important work.

(To be continued)



Illustrated by D le Kilbourn

The Easter Miracle By Bertha A. Kleinman

From out of the depths of chasm and abyss, above
the gloom of sepulchre and death,
From crucible of bygone dynasties, the morning
rides her orbit of routine

And ushers in the Eastertide anew.

From rugged rim, behold time's vestibule, as,
bridging eons and eternities,

The shrine of ages rears her pinnacles in ritual
before the morning star!

Erstwhile the river carves her turgid way, her
wanton rapids thirsting for the sea;

Erstwhile the sunrise bursts in lavish flame to
lave the world in regal pageantry.

Let acclamation ring from rim to rim: let adoration
answer from the skies:

*There is no death! The majesty of sleep is but an
interlude the spheres between,*

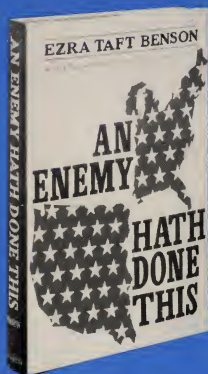
*And, as the lilies open to the dawn, so homing
souls shall rise to answer Him*

*Whose hands shall heal the bruise of battle scars,
and bind the stricken hearts that anguish on,
Distilling mercy and benevolence as gracious rain
distills upon the lea.*

*We face the dawn; we stand on holy ground, and
these the priests and these the priestesses,
Who serve the altars of humanity, as surest refuge
where their God may be.*

*Thus in thy handiwork, O Thou Supreme, the
Easter miracle translates anew,
And this her oracle—the faith of men that lives
rekindled till He comes again!*

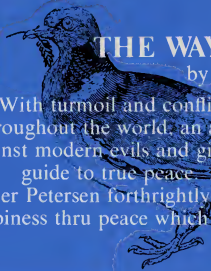
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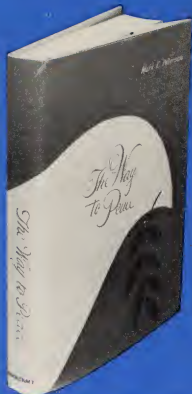
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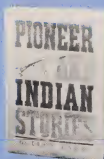


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Moses Calls Aaron to the Ministry By Harry Anderson



Richard J. Marshall, vice president of an advertising and public relations firm in Salt Lake City, serves on the Church's Adult Correlation Committee.

The Painting of Moses and Aaron

By Richard J. Marshall

• Another painting in the series of great moments in religious history has recently been completed for display, duplication, and use throughout the Church. The new illustration, painted by the American illustrator Harry Anderson, crystallizes for the viewer another important moment in biblical history, revealing the artist's concept of that sacred occasion when Moses, commanded by God, laid hands on his older brother Aaron and called him to minister in the priest's office in the sacred duties within the tabernacle. The painting is merely an illustration depicting the facts that men were called of God by prophets anciently, and authority was conferred by the laying on of hands, an ordinance that Aaron probably experienced several times under the hands of his brother Moses.

Careful biblical research went into the painting of this scene, which shows these two Levite brothers in the courtyard of the tabernacle on a sun-drenched day typical of those experienced during their 40 years of wilderness wanderings. The courtyard, which surrounded the tabernacle Moses had been commanded to

(Continued on page 31)

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)



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build, was insulated from the outside world by "hangings . . . of fine twined linen of an hundred cubits long for one side." (Exod. 27:9.) Standing shoulder-to-shoulder at the outer edge of the courtyard can be seen male members of the tribe of Levi, some of them carrying the traditional trumpets of burnished metal.

Moses had been commanded to "take thou unto thee Aaron thy brother, and his sons with him . . . that he may minister unto me in the priest's office. . . ." (Exod. 28:1.) Two of Aaron's four sons stand at the entrance to the tabernacle looking on as Moses commences to bless and confer authority upon their father.

While Aaron's clothing in the painting may seem rather curious and contrived, actually it has been painstakingly painted from the exacting descriptions found in the Book of Exodus, for the Lord declared that Aaron should wear holy garments "for glory and for beauty . . . that he may minister unto me in the priest's office." (Exod. 28:2-3.) These revelations placed great stress on each article of clothing, which included a breastplate made of gold with blue, purple, and scarlet linen and set with four rows of precious stones, each inscribed with the name of one of the Twelve Tribes. There were two other stones, one on each shoulder of the *ephod* or upper garment, which also carried the names of the children of Israel—six names on each stone. These were connected to the breastplate by two chains of pure gold. The Lord intended that all these things be done with "cunning work," describing the length and breadth of the settings as well as the kinds of

stones; i.e., "And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst." (See Exod. 28:15, 18-19.) Also in the breastplate but not visible to observers was the sacred Urim and Thummim, that Aaron might be mindful that he "shall bear the judgment of Israel upon his heart. . . ." (Exod. 28:30.)

Other articles of clothing—the robe, the girdle, the cap or miter with its inscription, "holiness to the Lord" (Exod. 28:36)—have been painted in detail, even to the golden bells and pomegranates that fringe the brilliant multicolored robe.

Much of the representation for these sacred garments was gleaned by research at the Hebrew Museum in New York City, where the ancient traditions of the Jews have been carefully preserved.

Sunlight dances on the polished copper laver that stands upon a base of brass between the altar and the door of the tabernacle. The priests, Aaron, his sons, and others of the Tribe of Levi wash their hands and feet in the laver before ministering at the altar or before entering the sanctuary of the tabernacle. This ceremony, according to the Jewish traditionalists, symbolized the holiness that is required to the service of God in the tabernacle.

When Moses was ready to have the laver created, it was made from the brass and copper mirrors used by the women of Israel and contributed by them for this sacred vessel. Like Aaron's garments, the design for the laver was taken from scripture and from references in the Hebrew Museum. The base held water for foot washings, while

"In the breastplate
but not visible
to observers
was the sacred
Urim and
Thummim..."

the body of the laver was used for the hands.

The tabernacle had two altars: the altar of incense, which stood in the Holy Place before the veil inside the tabernacle, and the brazen altar of burnt offering, which stood in this outer court. Made of acacia wood overlaid with brass, the bronze altar was furnished with rings and stays, distinctly defined in the scriptures. It has been told and retold in Jewish lore that the position of this outside altar was important. It stood at the very threshold of the sacred tabernacle, teaching distinctly that "man has no access to Jehovah except through sacrifice." These great metal objects—the laver and the altar of burnt offering—as well as the cumbersome tabernacle and the outer wall, which were carried through the wilderness day after day, only to be set up and taken down again, are powerful visual evidences of the burgeoning faith and discipline of Israel under Moses' firm authority.

It is hoped that the painting will be a useful tool for the instruction of our youth, reinforcement for those who know the meaning of the story, and a lever to open the mind and heart of all viewers who desire to know more of God's priesthood and kingdom. ○

"I do not think we traveled one day from the Missouri river here, but what we looked for a track where the rails could be laid with success, for a railroad through this territory to go to the Pacific ocean. This was long before the gold was found, when the Territory belonged to Mexico. We never went through a canyon, or worked our way over the dividing ridges without asking where the rails could be laid; and I really did think that the railway would have been here long before this; and I do think it would if there had not been some little eruption [the Civil War]; but I do hope that now we will get it." (*Deseret News*, June 17, 1868.)

So said President Brigham Young on June 10, 1868, speaking in Salt Lake City at a mass meeting concerning the railroad issue.

The Utah territorial legislature petitioned Congress in 1852 and again in 1854 for the construction of a railroad utilizing the central route to the Pacific coast and for the building of a telegraph line. In February 1851 Thomas L. Kane of Pennsylvania, a great friend

of Brigham Young and the Church, had advised his friends in America's "half-way house in the wilderness" to avoid the entanglements of the great controversy of the day—slavery—but to speak up and make their voices heard in such matters as land liberty, postal reform, Indian affairs, and the proposed railroad to the Pacific.

Residents of Salt Lake City had hoped that they would be on the railroad route. When it developed that both the Union Pacific (building from the east) and the Central Pacific (from the west) were considering a route around the northern end of the Great Salt Lake, because it was shorter and had less desert and more grading facilities, the June 1868 mass meeting was held. Although the northern route was upheld, a branch line was eventually built to Salt Lake City.

Brigham Young's first contact with the Union Pacific was probably with Samuel B. Reed, who made that company's first surveys in the West in 1864, and who had hired some Mormon men to assist him. There was some trouble with the men, and Reed

took the matter to President Young. In a letter to his wife, Reed recorded that President Young sent "a severe letter to the boys, bidding them complete all work I have for them to do before showing themselves in Salt Lake City, since which I have not heard a word about pay."

As the railroad approached, Brigham Young took a contract for the grading of the Union Pacific through the canyons east of Ogden. His principal subcontractors were his son, Joseph A. Young, and Bishop John Sharp. Hundreds of men were employed. As they worked they sang:

"At the head of great Echo, there's a railroad begun,
And the Mormons are cutting and grading like fun;
They say they'll stick to it until it's complete,
For friends and relations are longing to meet.

"Hurrah! Hurrah! the railroad's begun,
Three cheers for our contractor, his name's Brigham Young;
Hurrah! Hurrah! We're honest and true;
And if we stick to it, it's bound to go through. . . ."

East of the territory of President Young's contract was that of the contract of Joseph F. Nounnan and Company—"Gentle" Salt Lake City bankers.

Leland Stanford, president of the Central Pacific and former governor of California, awarded the grading contract for his railroad to Mayor Lorin Farr of Ogden, who was joined by Elder Ezra T. Benson of the Council of the Twelve and Bishop Chauncey W. West. They built the grade of that road from Humboldt Wells, Nevada, eastward to Ogden, a distance of two hundred miles.

Construction on the Salt Lake Temple and other buildings in the territory ceased as men answered the call of the grading contractors. At the Echo Canyon camps were men from nearly every Mormon settlement—recruited by

Lest We Forget

Wedding of the Rails

By Albert L. Zobell, Jr.
Research Editor

Below: Spike picked up at Promontory, Utah, after that section of road was abandoned.



1869. May 10th. 1869.

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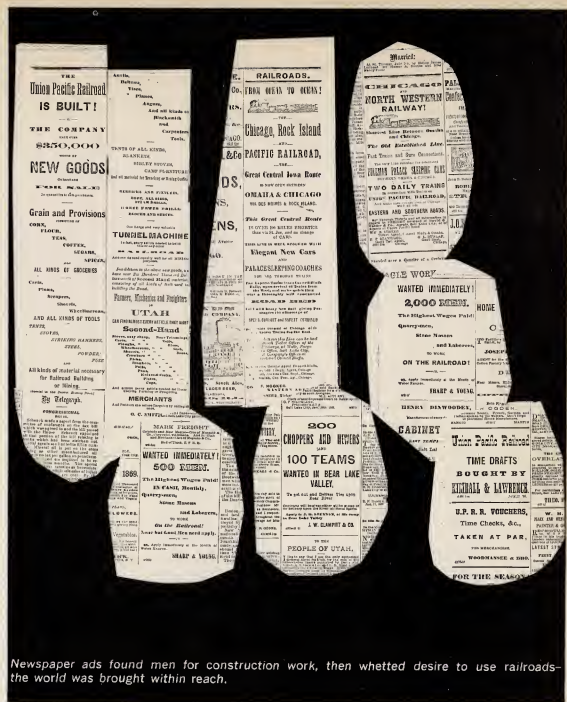
ward bishops who came along to work with their men. So effectively was this call for graders answered that the Union Pacific surveying crews ran behind schedule, and the graders sometimes complained because of no work.

The building of the transcontinental railroad was a formidable task. Central Pacific had to ship all their equipment, tools, rolling stock, rails, bolts, and fishplates by sea from the Atlantic coast, around Cape Horn or across the Isthmus of Panama, to San Francisco Bay. Until the completion of the Chicago and North Western Railroad to Council Bluffs, Iowa, in November 1867, Union Pacific drew its entire stock of materials and supplies from Missouri River steamers. Even the ties (which Central Pacific obtained in great quantities from the Sierras) had to be brought by Union Pacific until the line reached the Black Hills of Wyoming and Utah's Wasatch Mountains.

During the first years, scarcity of labor had delayed construction. At the end of the Civil War, Union Pacific found its labor supply in the former soldiers and also used many Irish immigrants. Central Pacific had labor difficulties that were not solved with the war's end. Railroad wages could not tempt men from California's mines or the promises of striking it rich. In desperation, Charles Crocker, construction boss, imported Chinese laborers.*

Grading and construction moved forward with the help of tons of black powder and some nitroglycerine. In the beginning Central Pacific had been bottled up in the Sierra Mountains while Union Pacific had comparatively easy

*This writer's grandfather Hans, to earn funds to emigrate his Danish mother-in-law, found track employment during the 1869-70 winter in an otherwise barter-economy Utah. He saw Oriental laborers working in gravel pits with their long-handled, square-pointed shovels. "When a train was backed into the pit, Mr. Chinaman would put his back up against the car and face the gravel, lifting the shovel over his head and shoulder, not watching where the gravel landed at all. About 20 men to the car, they would not move their bodies, but kept up a steady shoveling movement until the car was loaded."



Newspaper ads found men for construction work, then whetted desire to use railroads—the world was brought within reach.

work in Nebraska. Later, Central Pacific worked on comparatively easy plateaus in Nevada and Utah, while Union Pacific found difficulty threading through the mountains of Wyoming and eastern Utah.

As the Union Pacific tracks were laid into Ogden on Monday, March 8, 1869, the whole countryside turned out in celebration. Children, dressed in their Sunday best, lined both sides of the track, carrying flowers and flags, waiting for the train. Among the children was eight-year-old Dianna Farr. As the train came by, the engineer blew his whistle in jubilant celebration, and the small children scattered like frightened chickens. Dianna ran half a mile until she was mired waist-deep in a swamp. The other children ran, too. They had never heard a train whistle, and it scared them.

As the railroads neared each other, competition increased. The contractors gave their men added incentives, and laborers often found it convenient to quit and work for the other company.

John Gay was hired to take a hundred thousand dollars or so to employes working on the Central Pacific. He and a companion took a good team and wagon, which was loaded in part with hay. At a distance west of Ogden they were stopped by horsemen who demanded to know if their leader was Chauncey West. "Never ever heard of him!" they exclaimed. And they drove on with a fortune under a layer of hay, while the unsavory riders waited for the paymaster for Farr, Benson and West.

Fortunes were made and lost by the individual railroad contractors, who often used their own funds to meet the

payrolls while waiting for their own payments. Financial anxieties are said to have hastened the untimely deaths of both Ezra T. Benson and Chauncey W. West. Lorin Farr lived to be paid in full by the Central Pacific, but in reflective moods he was wont to describe himself as "railroad poor."

The grades of the two railroads—already completed in case they were needed by the competing companies—paralleled each other for miles through northern Utah. For each mile of track completed, the companies received their subsidy (\$16,000-\$48,000) plus 10 square miles of land (64,000 acres).

Central Pacific completed its track-age to Promontory Summit on May 1, 1869, and on the afternoon of May 7, Union Pacific rails were laid at Promontory. Union Pacific Engine No. 60, with Jack Casement aboard, entered its track. Central Pacific Engine No. 66—the "Whirlwind"—ran to its own railroad. Both engines screamed their whistles in salute. For all intents and purposes, the transcontinental railroad was completed—6 years, 3 months, and 29 days after the Central Pacific broke ground.

The event for which the nation and the world was waiting occurred May 10, 1869. At eight that morning spectators began to arrive. At 8:45 the first Central Pacific train came in from the west. Then two Union Pacific trains arrived. At 11:15 Leland Stanford's gaily decorated train arrived, pulled by the "Jupiter" engine. Although thirty thousand people were expected, the crowd that day has been estimated at a disappointing but boisterous 500-600.

Officials of both roads had been unable to agree on the program ahead of time. Finally, at five minutes before noon, when proceedings were to begin, Stanford of Central Pacific and Thomas C. Durant of Union Pacific agreed on a joint program. Meanwhile the crowd had grown loud and unmanageable, which interfered with the ceremony and made it impossible for many to see what was happening. It is thought that less than 20 persons saw the affair

in its entirety, and none of the newspaper reporters were able to hear all that was said.

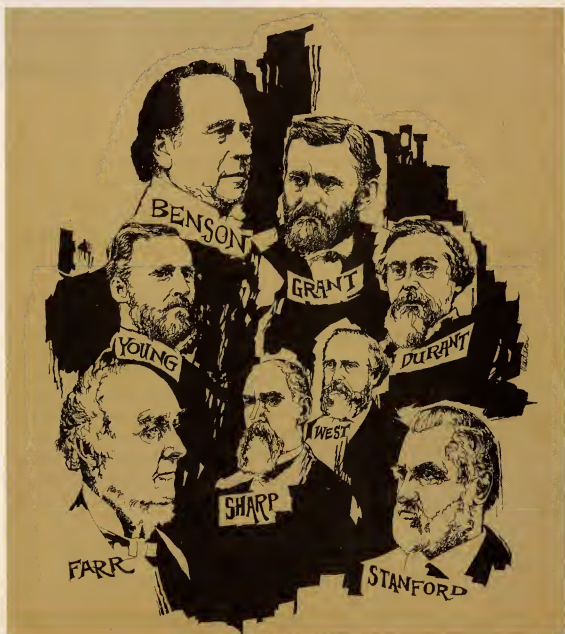
Music for the day was by the Fort Douglas and the Tenth Ward bands from Salt Lake City.

The Reverend Dr. John Todd of Massachusetts, acting that day in dual capacity as a newspaper correspondent, offered a two-minute prayer. Next the spikes were driven except the ceremonial ones. In ceremonies that followed, Dr. W. H. Harkness of Sacramento presented two gold spikes to Union Pacific's Durant, who slid them into place in the polished laurel tie. Then Central Pacific's Stanford received precious metal spikes of gold, silver, and iron from Arizona and Nevada, and slid them into place. A ceremonial silver sledge hammer was also received. All the appropriate oratory ended.

Then came the actual driving of the last ordinary spike with an ordinary sledge hammer that had been wired as a telegraphic key. Stanford and Durant both swung at the wired spike—and both men missed, to the delight of the crowd. However, an alert telegrapher, W. N. Shilling, clicked three dots over the wires at 12:47 p.m., triggering celebrations at every major city in the country. In San Francisco, the impulse activated a fire alarm tower. A bell in the Capitol at Washington, D.C., rang with the impulse. The celebration in Salt Lake City centered in the Tabernacle, completed two years before. Meanwhile, two other railroad officials, using an ordinary sledge, drove that last ordinary spike into its ordinary tie.

Photographers were busy. Pictures were taken. Military officers and their wives gave the precious spikes cere-

Union Pacific's Thomas C. Durant and his Utah grade contractors, John Sharp and John Young; Central Pacific's Leland Stanford and his Nevada-Utah grade contractors, Lorin Farr, Ezra T. Benson, and Chauncey W. West; Ulysses S. Grant, President of the United States, at time of the Golden Spike



monial taps with the tangs of their sword hilts, thus producing the only marks to be seen today on the gold spike. Central Pacific's "Jupiter" backed up, and Union Pacific's No. 119 crossed the junction. Then No. 119 backed up, and "Jupiter" crossed the junction, symbolizing the inauguration of the transcontinental rail travel.

The telegraph wire pulsed with two more messages: "General U. S. Grant, President of the U.S., Washington, D.C. Sir: We have the honor to report the last rail laid and the last spike driven. The Pacific Railroad is finished."

"To the Associated Press: The last rail is laid, the last spike driven, the Pacific Railroad is completed. Point of junction, ten hundred eighty-six miles west of the Missouri river and six hundred ninety miles east of Sacramento. —Leland Stanford, Thomas C. Durrant."

The ceremony was over, and the precious spikes and tie were removed. But souvenir hunters were yet to be reckoned with. That day and in the months following dozens of "last spikes" mysteriously disappeared, and probably within the first six months as many ties were used in replacements.

Nor did the ceremonial spikes and tie fare too well. The gold spike, presented by David Hewes of San Francisco, and the Nevada silver spike are now in a museum at Stanford University, together with the silver sledge. The whereabouts of the Arizona spike and of the second gold spike, which seems to have been given to General Grenville M. Dodge of the Union Pacific, is a mystery. The laurel tie was destroyed in the San Francisco earthquake and fire of 1906, which also, incidentally, destroyed the records of the Southern Pacific (Central Pacific) Railroad.

President Brigham Young was not present at Promontory—he was holding conferences elsewhere in the territory. He was in Ogden one week later, May 17, 1869, cutting the sod, instead

of using the usual pick, for construction on the Utah Central to begin. Salt Lake City was not to be denied a railroad line.

It was a project of the people from the beginning. Many of the Saints had come to Utah years before on Perpetual Emigration Funds (PEF), a system devised by the Church to help the poorer Saints. But many had been unable to pay back PEF as planned. Here was an opportunity for them to work for the Utah Central and wipe the slate clean, and foreign-born fathers and their native-born sons worked side by side to pay off the fathers' indebtedness. The railroad was completed at Salt Lake City January 10, 1870, amid the cheers of not fewer than 15,000 citizens.

Brigham Young, president of Utah Central, drove the last spike at 2:09 p.m. with a large steel mallet manufactured and decorated at the Church blacksmith shops. Engraved upon the top of the tool was a beehive, surmounted by the inscription "Holiness to the Lord," and under the beehive were the letters "U. C. R. R."

The coming of the railroad wrought great changes in Utah. During the years immediately preceding completion of the overland railroad, imports seldom exceeded 12,000 tons, and exports were even smaller. In 1871 the volume of domestic imports and exports had increased to 80,000 tons and was soon increased to about 125,000 tons annually. The population of Utah also increased measurably—from 86,786 in 1870 to 143,963 in 1880 and 210,779 in 1890.

To a large extent great strides had already been charted and pioneering had already begun in many fields and industries in Utah before completion of the railroad. But on the back of the iron horse, which pioneer enthusiasm had helped to saddle, both Mormon and Gentile in Utah rode more swiftly and easily toward the realization of a West that was ready and eager to make its social and economic contributions to the nation.

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The Mormons and the Irish

By Brent A. Barlow

• The names of towns, counties, and cities in the United States testify of the many Irish who helped settle American communities. Sixty-five locations are named after people whose names bear the Irish prefix "O," and several others begin with "mac." Numerous counties and cities bear Irish identities: there are 24 Dublins, 21 Waterfords, 18 Belfasts, 16 Tyrones, 10 Limericks, 9 Antrims, 8 Sligos, 7 Derrys, 6 Corks, 5 Kildares, plus others in America.

Latter-day Saints may wonder what relationship existed between the Church and the Irish. Since the Church was organized during the period in which many Irish immigrated to America, did the Irish significantly contribute to the establishment of the restored gospel? Until recently, some historians have implied that the Irish have had little to do with the establishment of the Church. Even though latter-day revelation declared that the gospel was for "all nations, kindreds, tongues and people" (D&C 42:58), several non-Mormons during the nineteenth century claimed that one nation was immune to Mormonism—Ireland.

A western American historian stated the Irish were "the only European people who contributed no recruits to the Mormon community." He also noted "there were very few of the Irishmen who joined the Mormons [in Utah] and

not a single Irish woman!"¹ In 1856, a newspaper, the *Irish American*, claimed that not one genuine Hibernian (Irishman) had ever arrived in New York with the Mormon immigrants. And a contemporary newspaper similarly stated during that year:

"Among the many thousands of Mormons who came to this country we do not believe there has been anyone who belonged to Ireland. The elders do not obtain any converts among the Irish, nor do their doctrines find favor. A well known Irish gentleman in New York has in vain tried to detect an Irishman or woman among the many Mormons who have entered Castle Garden. On Saturday last, 170 Mormons were landed at the depot from the ship Thornton, most of them having been sent out at the expense of the Mormon Emigrant Fund. He saw among them English, Scotch, Welsh, Jerseymen, Danes and Swedes in great numbers,"² but he reported he saw no Irish.

Similar reports were made in Great Britain. On September 1, 1885, the *London Daily Chronicle* contained an editorial claiming that prior to that date, "no native of the Green Isle [Ireland] had made his appearance in Salt Lake City as a believer in Mormonism."³ Two days later an article titled "Irish in Salt Lake City," signed by a Mr. Peter O'Leary, affirming the previous

editorial, appeared in the same newspaper. Mr. O'Leary claimed to have been in Salt Lake City at the time of Brigham Young's funeral (1877) and said he had found many Irish in Utah, "but not one was a member of the Mormon Church."⁴

However, on February 6, 1905, the *Deseret News* replied to the question, which had been raised again: "There are quite a number of Irish people in the Mormon Church. . . . The fervent, faithful Irish members, some of whom are in Utah, and others in Ireland, Scotland and various parts of Europe, are living witnesses to the falsity of the gist of the article reviews, which is the assertion that 'there are no Irish Mormons.'"

Indeed, while tens of thousands of converts were gathered out of England, Scotland, and Wales during the nineteenth century, research today discloses at least 809 known or recorded converts gained in Ireland by the year 1900. And even though the number of converts in Ireland was small, the Irish as a people did not reject the Church. Additional investigation indicates numerous Irish people who immigrated to other countries, particularly England and Scotland, became converts to the Church.

When missionaries arrived in England in 1837, many Irish were already scattered throughout the British Isles. As early as 1815 many of Ireland's farmers saw no future for them in their country. The 1816-18 typhus fever epidemic and industrial failure gave added incentive for the Irish to emigrate. As land rents rose to outlandish highs, and as the population steadily increased, the people began to leave their country for other parts of Britain. By 1840, one-seventh of the population of Liverpool and one-tenth of Manchester were Irish refugees. Since both cities were

Brent A. Barlow, president of the Tallahassee (Florida) Student Branch, is a former missionary to Ireland. He completed a masters thesis on the history of the Church in Ireland and is presently pursuing a Ph.D. at Florida State University.

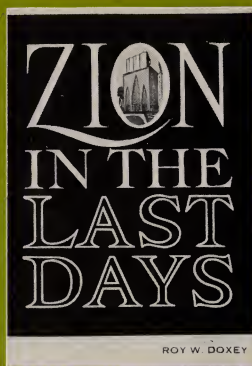
regularly proselyted by missionaries during the following decade, it is highly probable that some, if not many, of the first converts to the Church in England were native Irish people. In 1840, Heber C. Kimball wrote to the Prophet Joseph Smith that "many" who had been baptized in England had friends in Ireland, indicating the possible Irish nationality of some of the early converts.

Although numerous Irish were living outside their country by 1840, a few years later the infamous potato famine caused many others to leave Ireland. Most students of history are aware of the mass Irish immigration to the American shores during that time, but there was another emigration more numerous though less celebrated in which the Irish in overwhelming masses crossed the Irish channel to land at ports in England, Scotland, and Wales.

Irish immigration to Liverpool, England, began in January 1847, when six thousand refugees fled to the city; one month later, the influx of Irish peasants became so numerous that Lord Borougham of the House of Lords rose in Parliament on February 4, 1847, and reported that three thousand Irish paupers from every part of Ireland had landed at Liverpool during the previous 48 hours. The emigration continued, and by June 1, 1847, a total of 300,000 Irish people had descended on Liverpool, which had previously had population of only 250,000. One alarmed Liverpool citizen stated that "the arrival in 1847 of tens of thousands of Irish paupers dealt this work [city improvements] a shattering blow . . . [and] the peasants are coming over here by the regiments. . . ."

How many of the "Liverpool Irish" were baptized into the Church? The Liverpool Branch records for 1840-1855 show that of

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those converts who named their place of birth, nine percent were born in Ireland. One such Irish convert was Charles A. Callis, who was born in Dublin and immigrated to Utah, where he later became a member of the Council of the Twelve. Phillip A. M. Taylor, a British historian, concluded that of the numerous Liverpool converts who recorded no birthplace, many were "transients," which would adequately describe Irish refugees. The *Liverpool Albion* noted during this period that the bulk of converts and emigrants were farmers, farmer's servants, and their wives and families. In 1841, 507,651 Irish harvesters went to Britain to seek employment.

Large numbers of Irish also went to Glasgow, Scotland, during the famine years, and reports in 1847 stated that the streets were "literally swarming" with Irish people. Between June 15 and August 17, 1847, more than 26,000 Irish arrived in Glasgow. An examination of the Glasgow Branch records for 1840-51 indicated that of those converts who reported their birthplace, 18 percent were born in Ireland, and during the famine years of 1845-47, 35 percent of the converts in Glasgow were Irish. Apparently Irish conversions in Scotland later increased, because on January 4, 1862, George Q. Cannon of the British Mission presidency stated: "I understand there are more Saints in Glasgow and in Western Scotland who are Irish and of Irish extraction than there are of Scotch; and this proves that they are susceptible to the truth when circumstances are favorable to their receiving it."⁶

During the years of famine, the ports of Swansea, Cardiff, and Newport, Wales, received so many Irish that an inspector for the Welsh coast reported that "great numbers of Irish landed . . . but the

number could not be ascertained or even guessed." Even though no statistics are now available of Irish conversions in Wales, there were undoubtedly many Irish refugees who joined. But the only correlation that might be made with the Church in Wales at this time is that on October 17, 1846, Dan Jones, a highly successful missionary, reported that with the help of a few others, more than one thousand converts had been gained in Wales during the past 18 months. During this same time the Irish were arriving in Wales in large numbers; hence, the Irish were probably among the Welsh converts.

To some missionaries in Great Britain, the Irish potato famine of the 1840's was more than a natural disaster. In 1823, the Angel Moroni declared to Joseph Smith that judgments were coming upon the earth with great desolations of famine, sword, and pestilences, and that these grievous judgments would occur during that generation. Furthermore, modern revelation stated that in the last days, God would gather his people "by the mouth of my servants . . . and by the voice of famine." (D&C 43:24-25.)

Missionaries did not hesitate to make these prophecies known. In 1840, *Times and Seasons* reported the economic distress of the people in Ireland and stated, "When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth."⁷ That same year, Heber C. Kimball wrote from England to Joseph Smith describing Ireland's economic turmoil, the unemployment situation, and the tens of thousands who were starving: "This scene of things is passing before our eyes daily, and we look upon it with sorrow and regret; at the same time it is that which is spoken by the mouths of prophets. . . . These things are coming upon

the inhabitants, yet they are blind and cannot see it; they appear to exult over the saints and when a few fine days come (which are indeed scarce) they cry out to the saints, 'where is [sic] your famines, pestilences and judgments you have predicted;' then we tell them to wait a little while and they shall see them, and they shall know that we have told the truth."⁸ To Elder Kimball, the famine was inevitable.

When the famine did occur, Parley P. Pratt claimed the awaited judgments had begun in Ireland. His editorial in the *Millennial Star* in 1845 declared: "... and why did the potato crop ... in Ireland perish and rot in a night? ... Because the angel hath flown in the midst of heaven, having the everlasting gospel to preach to them that dwell on earth; and to every nation, kindred, tongue and people saying with a loud voice, fear God, and give glory to Him, for the hour of His judgment is come."⁹

A secondary result of the famine occurred in 1844, when the Church's leaders in Britain expanded their emigration efforts into a general shipping company that provided transportation to America for anyone who would pay the fee. Reuben Hedlock, a Church leader in Britain, formed a partnership with Hiram Shaw, who had some financial interests in Ireland; and because thousands of Irishmen were fleeing their country, provisions were made to jointly transport Irish refugees and Church converts to America. Although little is known of the extent to which these plans were carried out, there are some indications that the Saints and Irish shared sailing vessels while crossing the Atlantic Ocean. On a Church emigration ship in 1852, it was reported that "besides the Saints, there were a number of Irish emigrants on board."¹⁰ Irish were also aboard a Church emigra-

tion ship in January 1855, and during March that year 401 Saints and about fifty Irish were aboard a ship sailing for America. Since there are indications that missionaries were actively proselyting while crossing the ocean, it is possible that some of the Irish people heard the gospel and joined after encountering the Church at sea.

While several Irish Mormon pioneers are listed among the early settlers of the intermountain area, the following converts were among those who rose to prominence:

Charles A. Callis, who was born in Dublin, Ireland, served as a missionary, was president of the Southern States Mission for 26 years, and was ordained on October 12, 1933, as an apostle.

James Ferguson held the rank of sergeant major in the Mormon Battalion and was historian of the famous infantry march to the Pacific Coast. Born in Belfast, Ireland, on February 28, 1828, Mr. Ferguson was also a sheriff in Salt Lake County, territorial attorney general, and a self-taught lawyer, orator, and dramatist.

When the original pioneer company entered the Great Salt Lake Valley on July 24, 1847, three Irishmen were in the party: Robert E. Baird (Byard), born May 15, 1817, in Londonderry, Ireland, served as camp tailor. James Craig was camp bugler and known as the "Bugler of the Pioneers." He was born in 1821 in Ireland and later returned to his homeland as a missionary. Howard Egan, who was born June 15, 1815, in King's County, Ireland, became a member of the Nauvoo Legion and held the rank of major. Until his death, he was known as "Major Egan." He faithfully kept a diary during the westward journey in 1846-47, and this record has been published in a volume titled *Pioneering the West*.

Among other early pioneers were

Irishmen who became known as authors and writers. William A. Morton, who was born January 19, 1855, at Banbridge, Ireland, served as assistant editor of the *Millennial Star*, secretary of the Genealogical Society, and editor of the *Utah Genealogical and Historical Magazine*. He wrote several books, including *Mother Stories of the Book of Mormon*, *From Ploughboy to Prophet*, *Life of Christ for Little Children*, and the widely used missionary tract, "Why I Believe the Book of Mormon to Be the Word of God."

Richard H. Smyth, a poet and writer, was born December 25, 1838, in Dublin, Ireland, and had many articles published in the *Millennial Star*, *Juvenile Instructor*, and *Deseret News*. He was also the author of the hymn "Israel, Israel, God Is Calling," a favorite song of the British Saints in the early days.

Hugh Ireland, also an Irishman, served two years as editor of the *Millennial Star* and for 20 years as editor of an early missionary publication, the *Liahona*.

The first bookstore in Salt Lake City was operated by James Dwyer, who was born in Ireland in 1831. His establishment served as the literary and educational center in Utah for many years.

These names, plus over a hundred others listed in biographical collections of prominent Mormon pioneers, must silence the report that "there were no Irish Mormons." Though the names discussed here do not include any Irish women, several hundred, perhaps more, were among the stalwarts of the Church. Latter-day Saints who do genealogy today will probably find in many cases that their grandmother or great-grandmother came from Ireland. As we extend our genealogical work, many members of the Church will probably discover Irish ancestry even though

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their more immediate progenitors came from America, Australia, France, Canada, the British Isles, or any other country to which the dispersed Irish nation has fled.

In 1855, Elder John D. T. McAllister, missionary in Ireland, stated: "... royal blood flows in the veins of Ireland's noble sons and daughters and when they have the privilege of hearing the Gospel, they will embrace it..."¹¹ This utterance has been fulfilled in many instances and lately for the Irish in their native country. In July 1962, a mission was organized, and during the past six and a half years the membership has steadily increased. In addition, four beautiful chapels have been erected. The current Irish Mission president is Theron M. Ashcroft.

What of the future of the Church in Ireland? After returning in 1885 as European Mission president, Elder John Henry Smith of the Council of the Twelve reported in general conference:

"I am inclined to believe that there are hundreds and thousands of people in Ireland who will receive the Gospel. . . I found them [the Irish] among the purest stock upon the earth. Virtue is held at a high premium among them. The statistics in Great Britain show this fact. I say this speaks volumes for Ireland, and I trust the Gospel may spread in the land and thousands may receive its truth."¹² ○

FOOTNOTES

¹Hugh Quigley, *The Irish Race in California and on the Pacific Coast* (San Francisco: A. Roman and Company, 1878), pp. 544-46.

²*The Mormon*, Vol. 2 (August 9, 1856), No. 25 (John Taylor, ed., 1855-57). On file at Church Historian's Office.

³*Millennial Star*, Vol. 47 (1885), p. 586.

⁴*Ibid.*

⁵Cecil Woodham Smith, *The Great Hunter* (New York: Harper and Row, 1962), p. 273.

⁶*Millennial Star*, Vol. 24 (1862), p. 134.

⁷*Times and Seasons*, Vol. 2 (December 1, 1840), p. 232.

⁸*Ibid.*, Vol. 6 (April 1, 1845), pp. 862-63.

⁹*Millennial Star*, Vol. 8 (1846), p. 100.

¹⁰*Journal History of The Church of Jesus Christ of Latter-day Saints*, January 10, 1852.

Located in Church Historian's Office.

¹¹*Millennial Star*, Vol. 17 (1855), p. 474.

¹²*Journal of Discourses*, Vol. 26, pp. 176-77.

The Era of Youth



• It was after the game, and two young men talked as they waited for hamburgers to be served. It was a different conversation from what one usually hears.

“Power of the priesthood? What do you mean? I’ve been ordained a priest, and I bless the sacrament,” said the younger one, “but power? I have power? To do what?”

The older one was thoughtful, and smiled slightly as he spoke. “That’s how I felt before I went on my mission. I just didn’t really understand. One day a lady brought me her sick baby to bless. She was counting on me to do something. Me! I prayed hard for a feeling—a conviction that I could do anything, even with the Lord’s help. I realized then that she could have prayed to God herself, but she wanted the help of the priesthood.

So I placed my hands on that baby’s head and the Lord healed him. I’ve known since that moment that priesthood is power. It isn’t just another name for scolding. It’s

being able to do good—the extra things, the needful things—in cooperation with God. He will honor us in these efforts in a special way. I know this now, and it makes a lot of difference in how I live.”

What about you and the priesthood *you* hold? Have you thought of the difference it can make in life? Here is a checklist to consider:

* Your friend is seriously injured in an accident. You are on the scene. What could you do?

* Your team has climbed on the bus, ready to travel some distance for an interstate game. What could you do?

* A girl at school works on the same committee with you and has expressed an interest in learning more about the Church. What could you do?

* Your father isn’t a member of the Church, but your sister needs some help in making an important decision. What could you do? ○

Power?

To Do What?

*From a personal letter to Elder Marion D. Hanks from Lt. Col.
Rulon P. Madsen, serving with the U.S. Army in Vietnam.*

Reunion With a Son

• As I performed the duties of alert officer through a long, lonely night in the highlands of Vietnam, I had the privilege of listening to tape recordings of the last general conference. What a wonderful blessing that was! But as I sat there with a tear in my eye, my mind went back to the week before, when we had enjoyed the opportunity to meet in a humble chapel in central Vietnam for our quarterly district servicemen's conference.

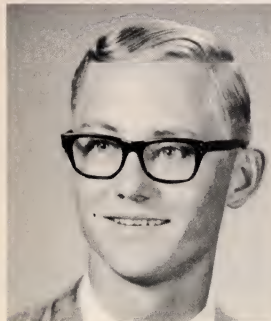
A large group of LDS men and friends had gathered from all parts of the third and fourth corps areas in the expectation of meeting one of the General Authorities from Salt Lake City, together with our mission president from Hong Kong. Our first meeting had begun without the presence of the visiting brethren, as their airplane had been delayed. Conducting was a fine young LDS chaplain, Captain Joseph F. McConkie.

As our meeting progressed, I glanced at Chaplain McConkie and saw a smile come upon his face not quite like any smile I had seen before. He stood as Mission President W. Brent Hardy stepped up on the stand. In a moment we all saw the special inspiration for the wonderful smile. Behind President Hardy came, not the General Authority anticipated, but Chaplain McConkie's father, President Bruce R. McConkie of the First Council of Seventy. Father and son shook hands, then, in the presence of the entire conference, embraced each other with a kiss of love. Many respectful, homesick men beheld that tender scene with tear-filled eyes.

Is it possible for others to comprehend the feeling that those two shared in that wonderful moment? I have tried, and as I think of it even today my eyes moisten with tears. It was the sweetest and most humble greeting I have ever witnessed. I was filled with joy for both of them, moved by the open expression of such outstanding love between father and son. No doubt many others sat through the remainder of that conference considering, as I did, the basis of so wonderful a relationship, and praying that as fathers or sons we might, through the gospel of Jesus Christ, build such love between us and our dear ones at home.

It was an experience none of us will ever forget. ○

Youth Speaks to Youth



Dennis Spackman

Dennis, 18, is a priest in the Leviston Second Ward, Benson Stake.

• For years, we have been taught that the priesthood is the authority to act in God's name. Now our leaders are telling us that priesthood is the responsibility to act for God.

Was the gospel restored before the priesthood? No. The priesthood was restored first. It had to be, for it is the priesthood that sponsors the gospel and regulates the Church. God's work must be done, and God has given the priesthood the responsibility to do his work. We in the priesthood are God's representatives. It is our responsibility to do his work and to try to do it as he would do it.

One of our responsibilities is to prepare to be of service. Samuel, a prophet of the Old Testament, while still a child was given to Eli to prepare him to serve the Lord. The Prophet

Joseph Smith prepared for nine years before he received the Melchizedek Priesthood.

The Church has many programs to prepare us for the great responsibilities of a mission and the Melchizedek Priesthood, starting with the home, Primary, Sunday School, MIA, seminary, and the Aaronic Priesthood, which offer every boy opportunities to prepare. To get my Individual Award each year I must fulfill the requirements of studying and memorizing scriptures. This gives me a much better understanding of the gospel. The talks I am asked to give make me more at ease in front of an audience and prepare me to discuss the gospel with others. Each time I go home teaching, I increase my ability to meet and be interested in people and to understand their problems.

Doing my assignments regularly and well develops responsibility and dependable habits in me. These will prepare me to fulfill my responsibility as a leader in the kingdom of God.

Through my experience in the Church and otherwise, I have learned that certain things are right or wrong. I may once have questioned them, but they are no longer problems. I can rely on these convictions later. It's like having money in the bank, to be used when needed, or storing up supplies for one's physical needs. For me, narcotics are not a problem, nor is alcohol. I know it is good to be honest with the Lord. I know the value of prayer.

To stay worthy and be prepared takes sacrifice and effort.

In summary, we are God's representatives, and it is our responsibility to act for God and do his work as he would do it himself. We need to take advantage of the programs provided in the Church and live the gospel to prepare for this responsibility.



Mark Peterson

Mark, 15, is a teacher in the Las Vegas 27th Ward, Las Vegas East Stake.

• Can any of you remember how you felt or what your father said when you were ordained a member of the Aaronic Priesthood? I felt great. I thought that this was the most wonderful thing that had ever happened to me, and my father reminded me that I was now taking upon myself the priesthood of our Heavenly Father, and that with it came certain responsibilities. He asked our Heavenly Father to bless me that I might magnify my calling, and he counseled me to get down before my Heavenly Father on my knees in prayer whenever I was troubled about

something. In essence this was the beginning of my partnership with my Heavenly Father, which has helped me and will continue to help me as long as I honor my priesthood.

What does this partnership with our Heavenly Father mean? Does it mean that we should be loyal to him? That we should show our love for him by carrying out the responsibilities he has set down for us? Of course it does. When a person mentions the responsibilities of a teacher, I immediately think of my assigned duties, such as preparing the sacrament, ushering, home teaching, collecting fast offerings, and the other responsibilities that a teacher has. But these are not all.

We have a certain spiritual responsibility to our Heavenly Father, and that is to be worthy to hold this priesthood. And the best way one can do this is to be morally and physically clean.

I enjoy the story of Saul's conversion to the gospel. In it is found the key to seeking and finding a better relationship with our Heavenly Father. As you remember, Paul, who was known as Saul, was on his way to Damascus to persecute the Christians there, and he had vowed that he was going to bring these Christians back to Jerusalem. As he journeyed close to the city of Damascus, a bright light shone round about him, and he fell to the earth stunned. Then he heard a voice saying, "Saul, Saul, why persecutest thou me?" Paul asked, "Who art thou, Lord?" And the voice said, "I am Jesus."

Paul, now realizing that he had to establish a good relationship with him whom he had been persecuting, said, "Lord, what wilt thou have me to do?" With this question Paul began his

great mission for our Heavenly Father.

I believe that if all of us priesthood holders would ask this question—"Lord, what wilt thou have me to do?"—we would be able to serve as greatly and as nobly as Paul did, and we would find a true relationship with our Heavenly Father in this priesthood calling. ○



Jeffrey Smith

Jeffrey, 14, is a former deacon in the Oak Hills First Ward, East Sharon Stake.

• When I was first given this assignment, I thought that my heart would stop beating. In fact, I think it will right now. But then I remembered that whenever we are working to do what is right, our Heavenly Father will help us. This is true with any and all of our actions. When we are striving to do what is right and sincerely ask God for help, he will help us.

I was asked to talk about what it really means to me to be a deacon. First of all, there are the obligations involved. I must set an example for my family and friends and help them to do those things which are right. I can do this by using clean language and having clean thoughts at all times, by exercising deter-

mination and loyalty in all things that I do, by attending my church meetings. I must also be an active member in the ward and do the jobs I am assigned, such as passing the sacrament, collecting fast offerings, helping in genealogy, and helping to clean up the meetinghouse.

As a deacon I must prepare to hold a higher office in the priesthood, along with more challenging responsibilities. This is one point that I think is of great importance as a deacon—that I prepare myself to hold positions of higher service in the Church. Every priesthood holder has started out as a deacon. The deacon is the first office in the Aaronic Priesthood. Here we learn to function properly in the priesthood. This helps us to be able to work to the best of our ability in the other offices in the Aaronic Priesthood and later in the Melchizedek Priesthood.

As a deacon, by fulfilling my assignments and keeping the commandments, I receive many special rights, blessings, and opportunities. Why are there deacons and why must we fulfill our assignments? One point that I think we should all remember as priesthood holders is that our job is to do that work which our Heavenly Father would like us to do for him—to perform ordinances in God's name and with his authority. As an example, I am able to share in a small measure the great atoning sacrifice of Jesus Christ as I help to pass the sacrament. Our Heavenly Father needs helpers to perform these duties, so that all of the members of the Church may renew their covenants with him. As a holder of this sacred priesthood, I must strive my hardest to be perfect, for this is the way of our Heavenly Father, and we are doing his work. ○



Photo by Eldon Linschoten



Photo by Savage



It was all aboard the old-time trains that first roared across the country—all aboard for latter-day pioneers when the youth of Corinne, Utah, decided to relive the historic Golden Spike event of a century before right there near their own hometown. The old trains are part of the Corinne Railroad Monument, and the youth posed like the spectators in the original pictures taken as the trains met at Promontory Summit May 10, 1869. And this year—1969—is the year of the big centennial celebration.

A sense of history filled their minds as Corinne teens took part in reliving the olden days. They even made their own costumes to carry things all the way. They learned that dreams can come true, as they heard the details once more of the momentous event that joined the nation east and west. Rail tracks had moved as far west as Omaha by 1860, but there was still a lot of America left. The dream of spanning the nation with the railroad moved toward becoming a reality when President Abraham Lincoln signed the Pacific Railroad Act July 1, 1862. And the work began. The race was on, with tracks being laid from Sacramento in the west, 690 miles from Promontory, and from Omaha, 1086 miles to the east. Where the two met, golden spikes were driven into the tie, and history was made.



All Aboard!

By D. James Cannon



***"Look, do you know
what a train is?"***

***"Sure --it rhymes
with rain, but it
won't get you
to the moon,
man!"***



Know That I Am!

By S. Dilworth Young
First Council of the Seventy

Youth speaks:

*I do not seek thee, Lord,
In highest hill or
Valley low.
The cloudy sky
Or stars which light the night
Are not thy face
I know.
Thou art the Son of God.
I thirst to touch thy garment hem,
To hear thy voice,
And to rejoice in thy
Calm presence, Lord.
A growing youth, I seek
To know thee and to
Hear thy word.*

The Lord whom ye seek speaks:

*My will is in my word;
Written in the rock
With iron pen,
Or graven in the
Gold of ancient plates.
My will is spoken
Unto men
Through prophets.
My voice speaks through
These chosen ones
Who write my words
On the page for all to see.
And reading them—
Given by my power
In the hour
Of their need—
They are my voice
To you,
Young friend,
And reading, you can say
That you have heard my voice
This very day.*

Illustrated by Fred Van Dyke

The voice in the words:

*These words are not of men nor of man,
But of me; wherefore, you shall testify
They are of me and not of man;
For it is my voice which speaketh
Them unto you;
For they are given by my Spirit
Unto you,
And by my power you can read them
One to another; and save it were by
My power, you could not have them;
Wherefore, you can testify that you have
Heard my voice, and know my words.
(See D&C 18:34-36.)*

*And would you seek His face?
Then look upon your fellow
In distress and succor him.
The living presence of the Lord
Cannot be found
Until you do what he once did:
Help those in need;
Show love in word and deed.
Do you now hear his voice?
Inasmuch as ye have done it
Unto one of the least of these my brethren,
Ye have done it unto me. (See Matt. 25:40.)*

*This done, now hear
The voice once more;
Verily, thus saith the Lord:
It shall come to pass that every soul
Who forsaketh his sins and cometh
Unto me,
And calleth on my name,
And obeyeth my voice, and keepeth my commandments,
Shall see my face
And know that I am. (See D&C 93:1.)*





Who is your hero?

Choice Latter-day Saint boys today choose to emulate great men of the past and to look like "examples of the believer." (Spring clothes courtesy Village Ltd., Salt Lake City, Utah.)

You Make All the Difference

By Elaine Cannon

You...

make all the difference to

a play

a game

a youth conference

a festival

a church outing

a service project

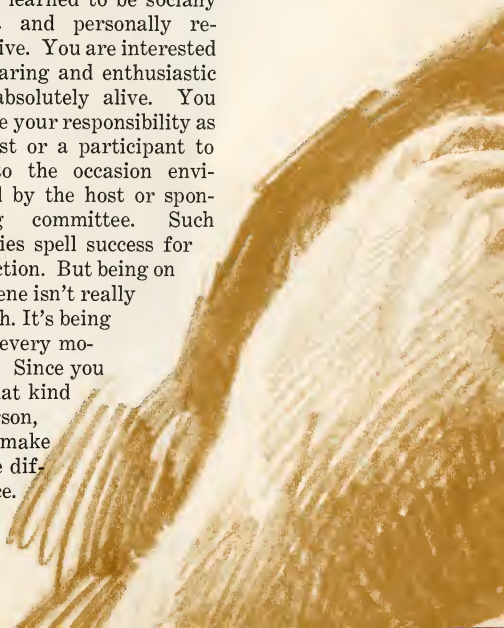
a fireside

a class party

a welfare assignment

By your very presence YOU make all the difference. Everybody really is there.

But it isn't just the fact of the more the merrier. It's that YOU add a quality nobody else can. You've already learned to be socially smart and personally responsive. You are interested and caring and enthusiastic and absolutely alive. You realize your responsibility as a guest or a participant to rise to the occasion envisioned by the host or sponsoring committee. Such qualities spell success for a function. But being on the scene isn't really enough. It's being there every moment. Since you are that kind of person, YOU make all the difference.





The Grand Land Singers and Project Patriotism

By Bob Emmons

• They live in California, but the world is theirs to sing in. They call themselves the Grand Land Singers, and they are organized for the purpose of promoting "love of God and country through the medium of patriotic song" and to show by example "the ideals

Photos by Donald W. Heit



that we, as youth of America, deem most sacred and valuable."

And in the hearts of these young singers and in the lives of their listeners, the once going movement of patriotism is being revived. When they take to the stage all smiles and songs, they boldly

announce that the moral fiber of this nation is still strong and the principles upon which it was founded are still exciting, valid, and worth doing something about.

So they're singing—every place from the BYU fieldhouse in Provo, Utah, to the Hollywood Bowl, in churches and civic clubs, on assemblies at schools, and at Independence Day picnics in the park.

Ray Furgeson, Wayne Haws, and Calvin Greer, Jr., are the three adult managers and musical directors. Jeff Lofgran is the current group president, and the personnel of the chorus came from all over America. All they have to do to belong is maintain the high standards of living and church activity to which Latter-day Saints are committed. But they don't have to be Latter-day Saints. In fact, several are not, but many converts to the Church have been made through this special association.

We interviewed some of the 72 college-age men and women, and here is what they have to say:

Larry Taylor: When I was introduced to the Grand Land Singers, I was immediately impressed. I wanted to be with them more, find out what made them so happy, and share in what they possessed.

It wasn't long before I was taking missionary lessons, as well as becoming a part of the group, and on May 4, 1968, I was bap-

tized. Since that time I have brought friends to introduce them to the group, and one, Tom Vogel, was baptized June 15. Three weeks later, his mother and two brothers were also baptized.

John C. Heredia: Living in Vietnam (for 11 months, 27 days, and four hours) had started a drive within me. This group and what it stands for have given me a new hope, a fresh start, and a greater understanding of people and ideas. I feel I'm a better man, and I thank God for it.

Calvin Greer, Jr.: Realizing that the world is growing more chaotic each day, I am very encouraged to know that my friends and I are contributing to the preservation of the true American ideals by inspiring others with our performances.

Bill Citbor, drummer: I was in a rock group for eight years, trying to make it "big." The only reason I was playing drums was for glory and money. I went into the naval reserves in January, wondering if I would ever play drums again, concerned only about my country. But since I've joined the singers, I'm doing something for our country, something very rare for Americans to do these days, and playing drums, too. It's the greatest!

Don Benschneider: Grand Land Singers to me is serving my country without being in the service. It is carrying a different type of gun.



Lois Fry: To be with the members of the Grand Land Singers is a constant renewal of my incentive to love everyone and add my very best efforts to life.

Mike Deming: It's fun to sing out with a group of guys and gals with a positive outlook on the future and a determination to make a better future. What is more important is the message we sing about—love of our country. To let people know that God and the American dream are not dead means a lot to me.

D. Thayne Hinman: I find participation in the Grand Land Singers the closest thing to my former activities in the mission field, both spiritually and physically, and that's why I'm dedicated to the group and what it stands for: one purpose under God, with a testimony and love for all.

Kathy Mitchell: I was baptized into the Church while in the Grand Land Singers, besides meeting my fiancé. Nothing else I could say would better express the joy I have gained from the group.

Donald W. Heit: I wish to say that the Grand Land Singers is the happiest group of young people

I have ever known. As a returned marine from Vietnam, I feel I can carry our flag a little higher with every song we sing. I am very thankful to the Lord for the grand land we live in. Let us all be worthy of it!

J. Wayne Haws, adviser: It's refreshing for me to be involved with a group of young college students who have this enthusiasm and excitement for our country. It proves to me that not all of the so-called "turned-on" generation is going to pot! There are youth who accept the challenge and responsibilities of this great country, who do love their country and will sing to all who listen, expressing their feelings for freedom.

Laraine Webecke, secretary: In 1966, I had the rare privilege of spending one week in East Germany as a guest of some relatives. All I had ever heard of that country was true—inadequate living space, cheaply made buildings, high prices, low wages, and a feeling of being alone. I was watching some international horse races on television being broadcast from a West Berlin station when the winners were announced, and an

American was one of them. Then the band began to play. I have never been so touched by our national anthem as I was then. Tears rolled down my cheeks as I listened to it, and I began to understand and appreciate my great blessings of having been born in a free country. I knew I had to help others gain such an appreciation. Singing in the Grand Land Singers helps me to feel I am fulfilling my desire. It is a means by which I can actively and personally express my true feelings about America. It is an opportunity to participate, inspiring people to appreciate our country's priceless freedom. At a time when so many young people are demonstrating against our country, it is exciting to be part of a group that is doing some positive demonstrating.

Ray Furgeson: As adviser to the Grand Land Singers, I have the opportunity to see behind the scenes and witness what goes into the making of the outstanding presentations given by this group of enthusiastic young people.

As each show date nears, rehearsal pace intensifies, enthusiasm is generated, and the unity of these young people becomes solidified in one direction—to project the single message of God and country.

I have seen grown men with tears flowing freely down their cheeks as they realized the hope in the youth of America standing before them. This is the way the Grand Land Singers are touching the hearts of all those who hear them. ○



The accompanying black and white illustrations dealing with highlights in the story of the Church in the British Isles have recently been placed in the London Temple visitors center. Dale Kilbourn is the illustrator.



The Restored Gospel in the British Isles

First Missionaries Arrive

The first Latter-day Saint missionaries to the British Isles, seven in number, arrived in Preston, England, during the excitement of election day, July 22, 1837, and rejoiced at a political banner unfurled over their heads: "Truth Will Prevail." This was two days after their landing in Liverpool, and 46 days after the Prophet Joseph Smith, in Kirtland, Ohio, had turned to Elder Heber C. Kimball of the Council of the Twelve and said: "Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my gospel, and open the door of salvation to that nation.'"



The First Baptisms in England

Only ten days after the missionaries arrived in England, nine converts were baptized in the River Ribble at Preston. So much had the public interest been excited that a "concourse of between seven and nine thousand persons" lined the banks to view these first European baptisms into a church that had proclaimed the visitation of angels and the restoration of sacred records upon which ancient American prophets had written.



The Restored Gospel in Scotland

In 1840 Elder Orson Pratt went to Scotland to coordinate the efforts of elders already there and then journeyed to Edinburgh, where he climbed Arthur's Seat, a majestic, rugged hill above the castles of Holyrood and Edinburgh. There he pleaded with the Lord for 200 converts. In less than four months that number and more had joined the Church in the Edinburgh, Glasgow, and Ancrum areas.



Brigham Young Visits London

Brigham Young, senior member of the Council of the Twelve, visited London in the fall of 1840, where he reviewed the dedicated labors of Elder Heber C. Kimball and Elder Wilford Woodruff, also of the Council of the Twelve. In four short years Elder Young would find himself head of the Church and directly responsible for leading all Saints, including many British members, westward to a new Zion. Forty-nine years later Elder Woodruff was sustained as President of the Church.



*Charles Dickens Visits
A "Mormon" Emigrant Ship*

On a "hot morning in June" (June 4, 1863), the great Victorian novelist Charles Dickens boarded the *Amazon*, docked at the London docks, and recorded his impressions for his book *The Uncommercial Traveler*: "I think it would be difficult to find eight hundred people together anywhere else, and find so much beauty and so much strength and capacity for work among them. . . . I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness . . . [for] some remarkable influence had produced a remarkable result. . . ."



*President McKay and
the London Temple*

In 1958 President David O. McKay, a missionary to Scotland 61 years earlier, returned to the British Isles and dedicated the London Temple. It was 121 years since the first missionaries had set foot on British soil. The temple, built for the eternal joy of all who would enter therein, was the beginning of the modern era in the story of the Church in the British Isles, a story that yearly continues to add inspirational chapters.

Survival of the BRITISH MISSION During World War II

By Andre K. Anastasion, Sr.

Andre K. Anastasion, Sr., acting British Mission president during World War II, was born in Odessa, Russia, immigrated to England at 19, and presently resides in Bountiful, Utah, where he is teacher trainer in the Val Verda Fourth Ward.



Artwork features President Andre Anastasion as he appeared in 1942, and "Ravenslea," the British Mission headquarters during the war. The headquarters was at Balham in London.

● In July 1937 President Heber J. Grant, who with other Church officials was attending the British Mission centennial conference in Rochdale, Lancashire, made a prophetic statement to the effect that "every missionary from Zion will be removed from the British Isles."

On September 3, 1939, Great Britain declared war against Nazi Germany. By a joint order of the British and United States governments, all U.S. nationals not directly involved in the war were to leave the British Isles. This affected all of our missionaries from the United States.

By the end of 1939 some 130 missionaries left the shores of England. For the first time in 102 years the British Mission was left without a single missionary from Zion, and the prophecy of President Grant was literally fulfilled within two and a half years.

My two counselors, James P. Hill and James R. Cunningham, and I were set apart by President Hugh B. Brown, the retiring mission president, prior to his departure, and were to assume charge of the British Mission. Our appointment was confirmed by a cable from the First Presidency. I devoted my full time to the mission.

World War II was soon upon us in all its fury. London, the main target, was bombed almost day and night, and destruction of property and life was tremendous. But we remained with the Saints, and the Lord blessed us.

Our mission problems were many indeed. We appealed to our 68 branches for local missionaries, and by the end of the first year we had almost 400 of them, ranging in age from 17 to 75. They devoted an average of five hours a week to missionary labors in helping the branches and in preaching the gospel. We also had 12 British full-time missionaries. In twos they stayed about four weeks in each branch, preached gospel sermons each Sunday, and then moved on. Thus, we were able to cover all the branches of the mission.

But the need for full-time missionaries during the war years was great indeed. At one of the Scottish District conferences held in Glasgow, when the question of missionaries was raised at the final session, I noticed an elderly couple and their daughter sitting together to my right on the front row. The daughter was using sign language to tell her parents what was being said.

When the final session was over, this young lady, Isabella McDonald, approached me somewhat timidly and said, "President, my parents are willing for me to go on a mission, but we have no financial means."

"Sister McDonald," I replied, "please tell your parents that I am grateful for their response and your faith to be a missionary. The Lord will open the way for you to go. I will be back in London on Monday evening and will write you on Tuesday."

At my desk on Tuesday morning, I began to open



the numerous letters awaiting my attention. As I proceeded to open one, I read: "Dear President: I would like to support a missionary for six months, and enclose my first monthly check." The letter came from a British army officer, a member of the Church stationed somewhere in France. I immediately sent a letter and the check to Sister McDonald, who, in time, fulfilled a fine mission.

Upon receipt of a traveling visa, I went to Ireland to visit the districts of the mission. The morning I reached Belfast, the city was still smoldering from a heavy enemy air raid. Whole streets of houses and stores lay in ruins. The population of the city was in a state of shock. I spent that week visiting all of our members.

On Sunday we held our annual district conference in Belfast. We met in the afternoon on the top floor of a labor hall. The small congregation of about forty-five people was more than ever united after such a frightening air raid. The burden and the need of full-time missionaries was again before us, and I rose to my feet. Looking to my right, I saw Sister Joan Taggart among the Saints.

"Sister Taggart, I feel to ask you to go on a mission. Do you think you will be willing to give six months of your time in the service of the Lord?"

She stood up. "President, I will be willing to go, but I have no means to support myself. My mother is a widow, and my only brother is in the British Navy. His

monthly pay is so small that both Mother and I have to work."

"Sister Taggart, I am grateful for your response. I am not worried about the money. I want to give you a promise that the Lord will open the way and you shall have the money needed for your mission."

"I will be willing to go."

Then I looked to my left. "Sister Bannatyne," I said, "I feel to ask you to go on a short mission. Would you be willing to help the Church in these war times?"

"I am willing to go, but as you know, President, all of us five girls at home and our brother have to work to support our widowed mother and ourselves."

"The Lord will bless you and help you, and the way will be opened."

As we sang the closing hymn, a question crept into my mind. Where would the money come from?

After the hymn ended and the closing prayer was said, a member of the Dublin Branch came up to me. "President, I'll be happy to take care of Sister Taggart for six months." As she was writing a check, there stood a brother by the table. "I'll take care of helping Sister Bannatyne fulfill her mission."

Our final session was held in another hall, and the congregation was much larger. At the conclusion an American army officer spoke to me. "President, it has been some time since I have enjoyed such an outpouring of the Spirit of the Lord. Would you give me an opportunity of supporting another missionary?" His

"The only impression that manifested itself was about the sacrament... and I felt that in this sacred ordinance lay the answer..."

support was gratefully accepted, and another missionary was called.

Entrusted with the financial responsibility of the British Mission, I was left a sum of about two hundred pounds sterling (then \$800) as mission funds, with the parting advice to go very carefully with that money, because "you may not get any more." From the monthly reports coming in, the tithes and fast offerings were often less than the funds requested by some of the branches, and I was constantly concerned about how to meet our financial obligations. Letters sent to the branch presidencies to encourage members to a more faithful observance of the laws of tithing and fast offerings had not helped us, and I was afraid that our mission reserve would not last long, although we economized in every way possible. I was reluctant to dictate a letter to the headquarters of the Church for financial assistance, bearing in mind the parting advice given me. And to close some branches was unthinkable.

"There must be another way," I thought, "a better way to solve our financial problems together." Then I remembered the counsel of the Lord: "Ask, and ye shall receive; knock, and it shall be opened unto you. . . ."

More and more I asked the Lord in prayer for wisdom. One day after fasting, I told my wife that I intended to fast the next day also, as I had much on my mind. She looked at me very concerned and said, "You had better eat tomorrow and fast the next day." I followed my wife's advice and then continued altogether for 35 days, fasting every other day. This I did in all humility, having no other reason than to seek the Lord's guidance on how to solve our mission's financial situation.

After concluding my days of fasting and communion, I related to my counselors that during those 35 days I had received no impression at all about money—nothing about tithing or fast offerings. The only impression that manifested itself and continued with me was about the sacrament, and I felt the assurance that in this sacred ordinance of the restored gospel lay the answer and solution to our financial problem.

Before our annual district conference, we held an early sacrament and testimony meeting, and again I felt the same impression and assurance. After the

bread and water had been blessed and passed to each one of us, I reflected on what we had done in partaking of the sacrament. We had asked our Heavenly Father to bless the bread and water, and we in turn had entered into a covenant to take upon ourselves the name of his Son, to always remember him, and to keep the commandments that he had given us. Then I asked those present if we had intelligently and conscientiously realized the covenants we had made, or if we had partaken of the sacrament as a matter of procedure. We realized that the answer to this could only be found within the heart and mind of each one personally. I reminded those present of the words of the scriptures that the sacrament would be a curse to those who would partake unworthily, and suggested that each time we partake of the sacrament we should silently, with bowed heads, examine our conduct and our hearts so that we might always be true to our covenants and sacred obligations and manifest an intelligent faith by our works and deeds before the Lord. Thus we might enjoy his blessings.

"None of us would wish to bear false witness. A willful or careless disregard in failing to return the Lord's ten percent, obeying the Word of Wisdom, or observing the spirit of the Sabbath would, in my opinion, constitute a false witness on our part. One cannot partake of the sacrament and bear sacred witness to God to follow him and then disregard his instructions," I said.

Then I was led to make this promise: "Your tithes and offerings will be returned to you, multiplied a hundredfold, as your inheritance in Zion, when the Lord shall come again."

The impression gained from my appeal was such that some of our members for a time stopped partaking of the sacrament. They understood. But before long it was our joy to learn that most of the members were again partaking of the sacrament. The branch presidents were advised not to question those who still refrained, but to show them love and kindness, and to visit them often. It was particularly stressed that those who were called to administer the sacrament should repeat the sacrament prayers in a clear voice and pronounce each word distinctly and reverently, for it was a matter of personal witness and covenant between every Latter-day Saint and the Lord.

The British Saints took the appeal to heart, and there was evidence of sustaining faith and effort on their part. The monthly reports coming in were most encouraging, and I was spared the necessity of writing for financial assistance from Church headquarters.

It was almost four and a half years before President Brown was able to return to England and resume the responsibility of the British Mission. By then we had 78 branches and 14 districts under the local priesthood leadership. Over 500 local missionaries had labored during the war years. In addition, 105 full-time British missionaries had rendered fine service. Some of them gave of their labor and means for six months, some for one year, many for two years, and one elder for three and a half years. Marvelous blessings and faith-promoting experiences were witnessed by missionaries and members.

The British Mission prospered and progressed during the war years. Our baptisms were almost on a par with the pre-war record. And finally, when the mission records were transferred to President Brown, there was a surplus of over \$80,000 in the mission funds—a small token toward the building of the temple in the British Isles, then (in 1944) only a cherished hope. [Fourteen years later the temple was built in the County of Surrey; it was dedicated on September 7, 1958, by President David O. McKay.]

We asked the Lord for help, and we received intelligence—the light of truth—on how to solve, by obedience to his commandments, many of our mission and individual problems, and how to survive in faith and limb the crucial years of the World War II. ○



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The LDS Scene



New Regional Representative

The First Presidency has appointed Elder Kay A. Schwendiman as a Regional Representative of the Council of the Twelve, to serve the new Servicemen's Stake—Europe. He will also assist the Military Relations Committee. Brother Schwendiman, a former bishop, and his wife, Beverly, have four children.



Brigadier General

The United States Senate recently approved the nomination by President Richard M. Nixon of Col. Otis E. Winn to brigadier general in the U.S. Air Force. Brother Winn, presently serving as chief of transportation for the European Command, is district president of the Stuttgart Servicemen's District of the South German Mission.



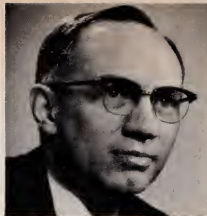
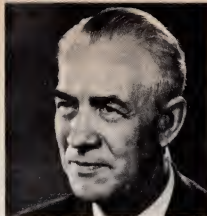
Researcher Honored

Dr. David C. Bacon, research coordinator of the Stanford University School of Engineering and associate director of the Stanford Electronics Laboratories, has been elected president of the National Council of University Research Administrators, an organization that represents nearly all major U.S. institutions of higher learning. Brother Bacon is bishop of the Menlo Park (California) Ward, Palo Alto Stake.



Personnel Department Reviewed

Russell G. Williams, Church Personnel Department director; L. R. Brice, executive vice president of the American Society for Personnel Administration and Elder LeGrand Richards of the Council of the Twelve and chairman of the Church Personnel Committee recently examined the expanded activities of the Church's employee relations. Brother Williams, a regional vice president and member of the board of directors of the ASPA, is responsible for the hiring, employee benefits, standardization of policies and procedures, wage and salary program, and training and development of about 3,000 Church headquarters employees who work in some 40 departments.



Military Relations Committee

The First Presidency has announced the renaming of the Church Servicemen's Committee to the Military Relations Committee, with the reappointment of Elder Harold B. Lee of the Council of the Twelve, chairman, and Elder Mark E. Petersen and Elder Gordon B. Hinckley of the Council of the Twelve, members, and the appointment of

Elder Boyd K. Packer, Assistant to the Council of the Twelve, as managing director. The committee's new assignment deals with the needs of persons as they prepare for military service, while they are on active duty, and after they are released. Presently, there are over 26,000 Latter-day Saints in the military service.



The Spoken Word

Richard L. Evans

"... while you are making other plans"



Translation Services Manager Named

The Presiding Bishopric has appointed John E. Carr to be director of the Distribution and Translation Division for the Church, succeeding J. Thomas Fyans, who has accepted a position as executive vice president with Satellite Navigation Corporation. Brother Carr, formerly the Presiding Bishopric's representative in Europe and a former president of the New England States Mission, will direct the Church's worldwide translation and distribution services. Instructional materials are presently translated into 16 languages.

Somewhere we have read a sentence that says, "Life is what happens to you while you are making other plans."¹ We are all subject to unforeseen events. We all need each other. No man ever knows when he will need another. "There, but for the grace of God," am I² is an oft-quoted phrase that applies to all people. A person in health, successful, happy, never knows when accident or illness or misfortune will reverse his situation. We all have reason to be grateful, to keep humble, and to acknowledge the Source of all that is ours, and also to appreciate other people. And we all must face the reality that few things stay the same, except the basic laws and principles and purposes—the everlasting things of life, including the limitless possibilities of eternal progress. But even when a change improves upon the past, it is sometimes difficult to adjust to. Growth is change. Learning is change. We never learn anything sincerely and still think quite the same. Often we would like to stay where we are, be what we are, do what we are doing, keep things forever as they are, freeze life, in a sense—or so we suppose. But it isn't possible. Even if we did nothing to change, even if we resisted all modifying events, time and age would take over. We have to prepare even for what we are unprepared for and do the best we can to protect ourselves, to insure ourselves, to keep our loved ones close, to keep our lives in health and happiness, to improve, to repent, to be grateful for all that is good—and to have faith and hope even on days that are down and discouraging. And whatever happens in the interim, there is solid assurance that life is everlasting, and that eternal progress is its purpose, with justice and mercy, and with hope and faith more than equal to all our fears and frustrations. "Life is what happens while you are making other plans."

¹A. J. Marshall.

²John Bradford, "Works," Vol. 2 (also credited to others, including Richard Baxter, John Bunyan, John Wesley).

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System February 9, 1969. Copyright 1969.

A New Look at the
Pearl of Great Price

Part 7

(Continued)

The Unknown Abraham

By Dr. Hugh Nibley



Abraham, from an etching by the Dutch painter Rembrandt (1606-1669), "Hagar leaving Abraham."

• *Which Ur?*²—But we have still to deal with Ur of the Chaldees—where was that? It is interesting that the Book of Abraham only speaks of "the land of Ur, of Chaldea," as if to distinguish it from other Urs, and takes us not to the famous city or to some great temple for the sacrifice, but to a typical *panegyris* in an open plain. Though the Bible does not tell us where "Ur of the Chaldees" was, commentators ancient and modern have generally agreed with Beer's dictum that "the sense of the biblical information definitely points to Abraham's birthplace in northern or northeastern Mesopotamia."¹⁰ Today H. C. L. Gibson concludes that Genesis 24:4, 7 "seems unmistakably to imply that the place of Abraham's nativity was Aram Naharaim," in northern Mesopotamia.¹¹ A famous commentary of "Eumolpus" states that Abraham was born "in Kamarina, which some call Uria, meaning City of the

Chaldeans," following which many scholars have sought the prophet's birthplace in Urfa, once called Urhoi, near Edessa.¹² "The learned disagree as to the place where Abraham was born," wrote Tha'labi, following the learned Jewish informants of his day. "Some say it was in Susa in the land of Ahwaz [Ahwaz in Kusistan, ancient Susiana], while some say it was in Babylon in the land of Suwadi in the region called Kutha; and some say it was in Warka [Uruk, Erech]. . . . Others say he was born in Harran, but that his father took him to Babel."¹⁶ While some have located his birthplace at Kamarina in Armenia or Asia Minor, others have found it at the other end of the world in distant Suza.¹⁷ Maimonides read in the books of the Sabaeans that Abraham grew up in Koutha, which some locate just south of Baghdad and others in the heart of Iran.¹⁸

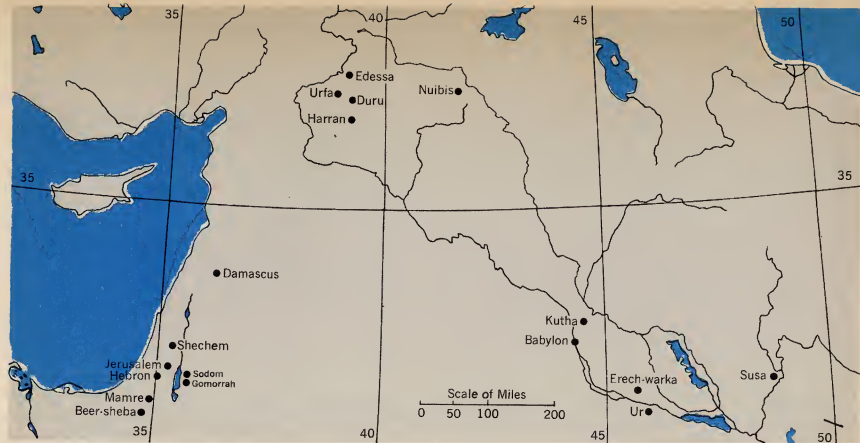
What adds to the confusion and the license of speculation is the high mobility of Abraham's people, *Habiru*, meaning "Refugees" or "displaced persons," as Gibson notes, for which reason he would view them either at Ur or Harran as mere temporary residents—campers, in fact.⁴⁹ Typical of the confusion is the momentous debate about the young Abraham's ten-year imprisonment: one school says that he was in jail seven years in Kardi and three in Kutha, and the other that it was three years in Kardi and seven in Kutha.⁵⁰ It is interesting that the youthful Abraham, like the youthful Joseph Smith (and even the youthful Jesus),⁵¹ seems to have been in trouble with his society, and though today the legends reach us only through the pro-Abraham channels, it is obvious that he caused a great stir and annoyance in his society. When we read of an obscure and innocuous young man exciting general uproar throughout the length of Mesopotamia or causing a mighty monarch to spend sleepless nights, we smile and brush the thing aside as the stuff of legend; the overwhelming verdict of scholarship for the past century, in fact, has detected in the name of Abraham only a code word to designate a large tribal movement. Such things, we say, just don't happen in real life. Only oddly enough, there is an exception—in the case of real prophets they do happen, as modern history attests. What would students say 3,500 years from now to the proposition that thousands of years before there lived a naive, uneducated, and guileless country boy in a small village somewhere in the woods beyond what were known as the Allegheny Mountains, who by a few tactless and unbelievably artless remarks created the greatest excitement in the large seaboard cities of the continent, was hotly denounced in thousands of pulpits throughout the civilized world, and was given front-page coverage in the major newspapers of the capitals of Europe? Could a less plausible story be imagined? Abraham probably had a much smaller and more compact population to impress, and in the great cult-places he had a perfect means for spreading his teaching throughout the world.

Nachmanides and Tha'labi report respectable traditions that Abraham was born in southern Mesopotamia, but that his family moved north immediately after his birth.⁵² Another tradition, reported by Tha'labi, reverses the order: "... some say he was born in Harran, but that his father took him to Babel." Still other traditions have it that for fear of Nimrod the family took the newborn Abraham south and settled at Warka.⁵³ The very old Book of Judith 5:6-8 supports the story of a flight to the south after a birth in the north. A common legend is that Nimrod's army, after failing to catch young Abraham at

home, returned to Babylon by a march of 40 days, a march which Ka'b al-Akhhbar describes in terms of a genuine migration of Nimrod's people, "with their goods and their families and their children . . . to the land of Iraq," i.e. from the north.⁵⁴ In all accounts the journey between Abraham's childhood home and Babylon is a long one. Just as there are episodes and aspects of early Latter-day Saint history which may never be cleared up because of the individual and collective mobility of the people, so, Theodore Böhl reminds us, "we must not underestimate the great mobility and historical memory of the Patriarchs."⁵⁵

At the same time Böhl observes that "the key figure" to the patriarchal history is Nimrod⁵⁶—and in the history of Nimrod two things are outstanding, M. Gemoll discovers: (1) "he always turns up as a contemporary of Abraham," and (2) his activities take place in the north countries.⁵⁷ This is a reminder that "the valley northward" from the Plain of Shinar in very early times was called "Nimrod . . . after the mighty hunter," in all probability an ancestor of our friend. (See Eth. 2:1.) Most commentators in the past identified Ur of the Chaldees with Babel simply because Nimrod, who plays such an important role in the early life of Abraham, ruled at Babel;⁵⁸ but he ruled there only after having conquered the land and added it to his empire, his home base being to the north.⁵⁹ Micah 5:5 places "the land of Nimrod" in Assyria, and the Sibylline writings say that he built his famous tower in Assyria.⁶⁰ His original kingdom was Shinar (Sinear), and there are a number of very old traditions that after the generation of Noah the people deserted the inspired leadership of Shem, "migrated east to the land of Sinear, a great plain, and there threw off the government of heaven and made Nimrod their king."⁶¹ "Tradition has it," writes Beer, "that Shinear is the plain of northern Mesopotamia, ruled over by Nimrod."⁶² Though H. Altmann maintains that the name Shinear designates Babylonia in general whenever it appears in the Bible, he goes on to point out that "the classical Singara, Gebel Singar was in northeastern Mesopotamia," being in the time of Abraham "an integral part of the kingdom of Mitanni."⁶³ Nachmanides says that when Terah left the "Hamitic" land of Shinear, he went south to Mesopotamia, and again after the birth of Abraham he returned to "the land of the Chaldees in the north."⁶⁴ Böhl says that in Abraham's day Sinear denoted not the Babylonian plain but a city-state on the middle Euphrates.⁶⁵

One may hold with T. E. Pect that there may originally have been separate Ur and Haran traditions about Abraham that have nothing to do with each other,⁶⁶ but none may deny the importance of Haran



Every city labeled at the southern and northern extremities of Mesopotamia has been claimed by scholars as the authentic birthplace of Abraham. All are agreed that he sojourned at the places indicated in Palestine.

The relationship between the three areas in the life of Abraham has proven as devious and complicated as the astronomical problem of three bodies.

and the north country in the early family background of the patriarch. Haran and Nahor are twin cities in the north, and Haran was the name of Abraham's brother while Nahor was his grandfather; Terah, Serug, and Peleg are all names of towns near Haran.⁶⁵ However dubious the status of the southern Ur, "there can be little doubt," Gibson reminds us, "concerning the authenticity of the tradition connecting the Patriarchs with the Harran district."⁶⁶ Kordu-Qardi, where Abraham was imprisoned, has been identified with Hatra and with a place called Ur near Nisibis; Moses Landau said it was Kardi in Bythinia, and others identify it with the Kurdish country.⁶⁷ Indeed, Tha'labi insists that Nimrod was a Kurd.⁶⁸ Though from the Cassite period on all of Babylonia was known as Karduniash, which is also the rendering of Chaldea in the Amarna Tablets,⁶⁹ "the appearance of the Kaldû in southern Babylonia is considerably later than the vaguely accepted but unprovable dating of Abraham," according to C. J. Gadd, who points out that "if Abraham lived about the time of the 1st Dynasty of Babylon, the Babylonian Ur was not then 'of the Chaldees,'" while on the other hand "if his time was later, the Babylonian Ur was . . . of little importance, and the northern orientation of the Abraham stories would then correspond better with the historical situation."⁷⁰ That is, any way we look at it, Abraham's "Ur of the Chaldees" was not the great city of the south identified in the 1920's by Sir Leonard Woolley. As Gordon points out, "there are two Chaldean localities quite distant from each other,"⁷¹ and while the northern Chaldea seems to go back to prehistoric times, the "Chaldees" held sway in the south of Sumer only in later times—long after Abraham.⁷² The Chal-

deans are designated as *Kesed* in the Hebrew Old Testament, and that name also points to the north, where the descendants of Kesed "established themselves opposite to Shinear, where they founded the city of Kesed, the city whence the Chaldees are called Kasdim."⁷³ Gensenius identified Ur of the Chaldees with the northern Assyrian province of Arpakschad = Arpa-kesed or "Chaldean Country."⁷⁴

The Genesis account, according to Kraeling, has the line of Shem begin in upper Mesopotamia and pass through Eber and his son Peleg to Terah and his son Haran.⁷⁵ The "Cave of Treasures" recounts that in Terah's time the black arts appeared "in the city of Ur, which had been built by Horon, the son of Eber."⁷⁶ A "Sabaeen" source reports that it was Noah who built the city of Haran upon leaving the Ark, and that "near Haran is the Sabaeen temple on the hill which was raised by Abraham"—another early high-place connected with Abraham.⁷⁷ Though the name of Jacob is at home in northern (not southern) Mesopotamia, that of Abram "is commoner in the Phoenician than in the Aramaic group,"⁷⁸ and in one of the oldest Abraham stories the two counselors of Nimrod are Ictan of the line of Japheth (a humane person and the friend of Abraham) and Phenech, a Phoenician,⁷⁹ putting the story in the Syro-Phoenician area. Terah's second wife and the mother of Sarah was Nahariath, "the Naharaim woman"⁸⁰—wherever we look the family names take us to that part of western Asia from which the blood of the Pharaohs was replenished from time to time.

There have always been arguments for placing Abraham's Ur both in the south and in the north; "traditions of respectable antiquity exist in favor of

both places," as Gadd puts it, both in the Ur of southern Sumer and "in the northwest, the neighborhood of Harran."⁸¹ E. G. Kraeling, H. W. F. Saggs, E. M. Speiser, R. de Vaux, and W. F. Leamans are among the defenders of a southern Ur,⁸² while H. Gunkel, W. F. Albright, M. Parrot, C. Gordon, and Z. Mayani are for the north, as were formerly B. Beer, M. Gemoll, and F. Oppert.⁸³ As to the meaning of the word Ur, "modern opinion is equally divided," according to B. Z. Wacholder, between the Sumerian (southern) *uru*, "city," and the Babylonian *uru-uniki*, "the seat of light" (cf. Olishem and Potiphar's Hill).⁸⁴ One may realize how foolish it is to dogmatize at this point when one considers that while Thebes was the capital of Egypt for 200 years, the great city of Tanis, which may have been Abraham's Egyptian residence and which was the capital for 350 years, has to this day never been located.⁸⁵

What leaves the door wide open to discussion is the existence in western Asia of a number of different Urs. Ur in the south was a great trade center once, and since Abraham was a merchant, one should expect to find him there. But on the other hand that same Ur had founded merchant colonies far to the north and west at an early date, and some of those settlements, as was the custom, bore the name of the mother city.⁸⁶ Hence, C. S. Gordon maintains that "the Ur of the Chaldees where Abraham was born seems to have been one of the northern Urs," "a commercial settlement in the general area of Harran," founded by the mother city about 2000 B.C.⁸⁷ That would explain Abraham's association with a city of Ur as well as the inescapable northern affinities of the Abraham traditions. What suggested a northern Ur in the first place was the impossible detour of a route from Ur in Sumer to Canaan via Harran.⁸⁸ The best-informed scholars of Joseph Smith's time thought of Ur as lying about 150 miles due east of Harran.⁸⁹ The legends also have the young Abraham living on the northern route: the best customers for his father's idols, we are told, were caravaneers on their way from Fandana in Syria to Egypt to barter Syrian goods for papyrus.⁹⁰ According to the Pseudo-Philo, Abraham migrated directly west from the scene of Nimrod's tower into Canaan,⁹¹ and Jubilees (12:12) reports that when Abraham had to get out of the country in a hurry after destroying the idols, he fled directly to Lebanon. All of which puts Abraham's home squarely on the northern route. Even in the Bible, Gordon insists, "all the connections of the Patriarchal narratives are northern, with no trace of direct contact with Sumer and Akkad," and the accumulation of new documents tends ever more to favor the northern Ur.⁹²

Nimrod-Pharaoh: In getting Abraham onto Egyptian territory, we have also to consider the question: What can Nimrod the Asiatic terror possibly have to do with Pharaoh? A good deal, to judge by the legends, in which the two are constantly confused and interchanged. In the *Clementine Recognitions*



The Spoken Word

Richard L. Evans

To see something get going

Life," said Benjamin Disraeli, "is a tumble-about thing of ups and downs,"—with its sick hurry, its divided aims," Matthew Arnold added. There are times when all of us feel overburdened, with debts, with obligations, so many things undone, so many undone things to do—worries, problems, and sometimes our share, it seems, of sorrows. And we wonder how we can be everywhere we ought to be, do all we ought to do, meet the obligations, and carry the weight of our worries, as we seem to divide ourselves in too many different directions, too many ways at once—not feeling that we are completing or disposing of or quite in control of anything—just a reshuffling of papers, a reshuffling of problems. To all of this, some gentle advice from an unnamed source proposes the "one-at-a-time" approach: "Mountains viewed from a distance," it says, "seem to be unscalable, but they can be climbed, and the way to begin is to take the first upward step. From that moment the mountains are less high. The slopes that seem so steep from a distance seem to level off as we near them." Any task in life is easier if we approach it with the one-at-a-time attitude. One step—a beginning: doing something about something, beginning to see something get going—gives assurance that we are on our way and that the solving of problems is possible. To cite a whimsical saying: "If you chase two rabbits, both of them will escape." No one is adequate to everything all at once. We have to select what is important, what is possible, and begin where we are, with what we have. And if we begin—and if we keep going—the weight, the worry, the doubt, the depression will begin to lift, will begin to lighten. We can't do everything always, but we can do something now, and doing something will help to lift the weight and lessen the worry. "The beginning," said Plato, "is the most important part."

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 26, 1969. Copyright 1969.

"... the Pharaohs really were concerned with the validity of their claim to divine authority..."

(3:61) the dispensations of the gospel, following an ancient Jewish formula, are given as ten, each being established by a prophet and revelator who finds himself opposed by a satanic rival and pretender; when we get to Abraham (the third dispensation), we expect his opponent, in view of the rabbinic traditions, to be Nimrod, but it is not: it is Pharaoh. Why is that? In the legends, B. Chapira notes, "Nimrod has become the equivalent of Pharaoh," yet he is already Pharaoh in the oldest of the legends, the one edited by Chapira himself.^{72a} Wacholder has noted that while Nimrod is indeed the archenemy in the rabbinical accounts, in the *older* "Hassidic" versions he is Pharaoh, a clear indication that the original stories go back to a time "when Egypt was a major power," when "the encounter between Pharaoh and the traveler from Ur of the Chaldees seemed a crucial event in the history of mankind"; only later, "in the rabbinic sources, Abram's journey to Egypt is relatively ignored."⁷³ W. Foerster has observed that "the highlights of . . . divine action" in the history of Israel are "firstly, the basic event of Abraham's call, God's covenant . . . secondly, the deliverance from the 'furnace of Egypt.'"⁷⁴ The furnace of Egypt is here the equivalent of the "furnace of the Chaldees," the most venerable epithet of Abraham being "he who was delivered from the furnace of the Chaldees."⁷⁵ Of the moment of delivery a very old account says, "From that day until today it is called Kaladwon, [signifying] what God said to the children of Israel: 'It is I who brought you forth from Egypt!'"⁷⁶ The confusion of Egypt and Chaldea in the Abraham story is typical.

The legends make Hagar an Egyptian woman of the royal court and even a daughter of Pharaoh,⁹⁷ so that when the old Jerusalem Targum on Jeremiah says that Hagar belonged to those very people who threw Abraham into the furnace, we are obliged to view his attempted sacrifice as an Egyptian show.⁹⁸ Even more specific is the Pseudo-Jonathan, which reports that Hagar was "the daughter of Pharaoh, the son of Nimrod," which makes Nimrod, if not a Pharaoh, the father of one.⁹⁸ It is interesting that there is no sign of Pharaoh on the scene in Facsimile No. 1, while in Facsimile No. 3 the royal family fills the stage: it is quite possible that after overcoming

the antipathy of the father in Asia, Abraham should sometime later have been royally received by the son in Egypt—but this is the merest speculation. In one of the better-known stories, when Sarah lost her temper with Hagar (and it is significant that we have here the same sort of rivalry between Sarah, the true "princess," and Hagar the Egyptian woman as we do between Abraham and Nimrod), she complained to Abraham, accusing her rival of being "the daughter of Pharaoh, of Nimrod's line, he who once cast thee into the furnace!"⁹⁹ Having Pharaoh as a son or descendant of Nimrod neatly bridges the gap between Asia and Egypt: one of the most famous foreign potentates to put a son on the throne of Egypt did in fact bear the name of Nimrod—we shall have more to say of him later.

The sort of thing that used to happen may be surmised from an account in the *Sefer Ha-Yashar*, according to which "at the time Abraham went into Canaan there was a man in Sinear called Rakion [also Rikyan, Rakayan, suggesting the famous Hyksos ruler Khian]. . . . He went to King Asverus [cf. Osiris] in Egypt, the son of Enam. At that time the King of Egypt showed himself only once a year." In Egypt this Rakion by trickery raised a private army and so was able to impose a tax on all bodies brought for burial to the cemetery. This made him so rich that he went with a company of a thousand richly dressed youths and maidens to pay his respects to Asverus, who was so impressed that he changed the man's name to Pharaoh, after which Rikian judged the people of Egypt every day while Asverus only judged one day in the year.¹⁰⁰ This would not be the first or the last time that a usurping Asiatic forced a place for himself on the throne, but the ritual aspects of the tale—the annual appearance of Osiris, the rule over the necropolis, the 1,000 youths and maidens (as in the story of Solomon and Queen Bilqis)—are also conspicuous. We are also told that that wily Asiatic who came to the throne by violence and trickery was the very Pharaoh who would take Sarah to wife.¹⁰¹ Since the Pharaonic lines all went back to Asiatic or Libyan families, the question of legitimacy could be handled, and no one disputes that Nimrod was of the blood of Ham through Canaan, or that the Pharaohs were also of the blood of Ham—on those points all sources agree.

The close resemblance between Nimrod's treatment of Abraham and Pharaoh's treatment of Moses has often been noted.¹⁰² And just as the careers of Abraham and Moses can be closely and significantly matched (which is not surprising, since the founders and makers of dispensations of the gospel necessarily

have almost identical missions), so in the Koran, Nimrod and Pharaoh represent a single archetype—that of the supremely successful administrator who thinks he should rule everything.¹⁶³ Likewise in the Koran (Sura 40:37) it is not Nimrod who builds the tower to get to heaven, but Pharaoh—a significant substitution. Even in the Jewish accounts, Pharaoh and Nimrod are like identical twins: both call themselves “the Great Magician,”¹⁶⁴ try to pass themselves off as God, order all the male children to be put to death, study the heavens, pit the knowledge and skill of their wise men against the powers of the prophet.¹⁶⁵ The palace in which Nimrod shuts up the expectant mothers has conspicuous parallels in Egyptian literature, and is designated in the Jewish traditions as the Palace of Assuerus—the Osiris or King of Egypt in the Rikan story above.¹⁶⁶ When the young Moses refuses to worship Pharaoh as the young Abraham does Nimrod, the idolatrous priests accuse both heroes of magic and trickery, the converts of both are put to death by the king, the subjects of both rulers offer up their children to idols, and Pharaoh like Nimrod finally declares war on God and builds a great tower, which falls.¹⁶⁷

One can appreciate the wisdom of the rabbinic distinction between Pharaoh and Nimrod, without which the wires would be hopelessly crossed between a Moses and an Abraham who go through identical routines with the same antagonist—Pharaoh. Yet in the original versions it was Pharaoh in both cases: the Nimrod who calls his magicians and wise men to counter the claims of Abraham, who loses the contest and ends up bestowing high honors on his guest, turns up as Pharaoh in the *Genesis Apocryphon*, the oldest known version of the story. But we have to do here with a characteristic and repeated episode—this repetition of motifs does not begin with Jewish speculations. The Battle of the Magicians, in which Pharaoh's authority is defended against the pretensions of a dark adversary, is a favorite theme of Egyptian literature and goes back to the prehistoric ritual rivalry of Horus and Seth. It also happens that the Pharaohs really *were* concerned with the validity of their claim to divine authority, so that the actual history of Egypt can be partially interpreted in terms of Pharaoh's dealings with those who presume to challenge his right and power—the documents of Ramses II are eloquent on this subject, but no more so than those of the kings of Babylon and Assyria, so that we need not assume that the stories of Abraham are simply borrowings from late Egyptian romances. Kings have always been hypersensitive to the operations of rivals, pretenders, relatives, and popular religious leaders.

More in the nature of myths are the extravagant

infancy stories of Abraham and Moses, parallels of which may be found in India and Java, though the Egyptian versions are the oldest known.¹⁶⁸ There are close resemblances between the infancy tales of Moses and the infant Horus,¹⁶⁹ but even closer between the latter and the infancy stories of Abraham: Horus's mother, like Abraham's, hides the newborn child in a cave and goes about “as a vagabond and beggar for fear of the Evil One, seeking support for the child.”¹⁷⁰ Both babies are sustained in the cave by being given a finger to suck,¹⁷¹ and it is common knowledge that the baby Abraham was miraculously supplied with milk and honey either from his own fingers (and the infant Horus is commonly represented sucking his finger), those of an angel, or from the dripping stalactites of the cave.¹⁷² Now, though Abraham's mother goes by many names, the commonest one is Emelai, which scholars early recognized as a form of Amalthea, Amalthea being the goddess who took the form of a goat and suckled the infant Zeus with milk and honey in the Dictaeon Cave.¹⁷³ Though the mothers of Horus and Abraham both fear that their child has expired of hunger in the cave, they find the babes filling the place with a miraculous radiance shining from the infant faces.¹⁷⁴ Heller noted that while the stories of the infant Jesus are also very close to those of Moses and Abraham, they come closest of all to the cycle of the infant Joseph.¹⁷⁵ In every case the tales point to Egypt—even Jesus immediately after his birth is taken to Egypt, which is the scene of the infancy gospels.¹⁷⁶

Where we get these characteristic and repeated stories, the ritual element is not far from the surface. Thus, when Abraham is washed, anointed, clothed in a garment, and fed with bread and wine and/or milk and honey in the cave, we cannot escape reference to the basic ordinances of temple and church.¹⁷⁷ Or when Abraham, after escaping death on the altar, an event which he is said to have considered as the equivalent of his own resurrection,¹⁷⁸ goes to his eleven companions who are hiding out in the hills and there instructs them for 40 days in the mysteries, who can fail to recall the “40-day” accounts of the resurrected Lord?¹⁷⁹ And what are we to make of it when we find the completest version of the story of the attempted sacrifice of Abraham in an early Eastern Christian tale in which the hero is not Abraham but St. Elias?¹⁸⁰ The fact that the St. Elias story turns up in the very place where Abraham is supposed to have suffered offers another illustration of the astounding survival of very ancient history in local legends throughout the Near East. But the ritual infancy stories? There is no reason in the world why we should regard them as originating with Abraham or

Moses, to whose biographies they have been conveniently annexed. Such doublets and repetitions are, as Gordon reminds us, "typical of Near Eastern literature . . . the taste of the Bible world called for duplication," as when Joseph and Pharaoh have identical prophetic dreams¹²¹—to say nothing of Nephi and Lehi.

However annoying we may find it, it is important to realize that we are dealing here with neither pure history nor pure myth—indeed, in the strictest sense neither history nor myth is ever completely pure. How the two may be mixed is dramatically illustrated in the case of Nimrod's notorious boast: It was when Abraham called upon Nimrod to acknowledge God as the giver of life that the latter intoned what has ever since been his slogan and device: "It is I who give life and I who take it away!" The historical part of the thing is that this actually was the slogan of the Pharaohs from the earliest times. When the king first appears in the Pyramid Text as the conquering hero from the East spreading terror before him, his heralds announce to all the world: "If he wants you to live, you live! If he wants you to die, you die!"¹²² And at the coronation of later kings the Pharaoh was introduced to his subjects as "the Merciful One who gives you back your heads!"¹²³ Finally, in the silver sarcophagus of Sheshonki I, the founder of the 22nd Dynasty, is a cryptogrammatic inscription in which the king boasts that (as Horus) he slays the slayers of Osiris and also is "the Great One who grants life as the Living One."¹²⁴ This particular Sheshonk was the son of a great warlord named Nimrod, whom Petrie believed to be an Elamite from Asia, the leader of a band of warriors, who made himself useful to Pharaoh and finally seized the throne; he was noted for his piety, and in founding a new dynasty also restored the old rites of human sacrifice; he also was the one Pharaoh most closely tied to Israel, marrying his daughter to King Solomon and later conquering Palestine and financing his empire with the plunder of the Temple of Jerusalem. It is an interesting coincidence that the name of Sheshonk (or Shishaq) is the one hieroglyphic word readily identified and unanimously agreed upon by the Egyptologists who have commented on Facsimile No. 2, where the name appears as Figure 8. How all this fits into the picture remains to be seen.

(To be continued)

FOOTNOTES

- ¹²¹B. Beer, *Leben Abrahams*, p. 99, noting that Gen. 11:28 allows only a general inference.
¹²²C. L. Gibson, in *Journal of Semitic Studies*, Vol. 7 (1962), pp. 54-55.
¹²³Z. Wacholder, in *Hebrew Union College Annual*, Vol. 34 (1963), p. 69.
¹²⁴Tha'labi, *Qissas al-Anbiyah* (Cairo, 1922), p. 51.
¹²⁵H. Weil, *Biblical Legends of the Muslims* (1856), p. 47. The Eumolpus text is in R. Riessler, *Altägyptisches Schrifttum* (Heidelberg, 1966), p. 11.
¹²⁶Maimonides, *Dalalat*, Vol. 3, pp. 217-19.

- ¹²⁷Gibson, *op. cit.*, p. 58.
¹²⁸H. Schützinger, *Ursprung des Abraham-Nimrod Legendes*, p. 151; Beer, *op. cit.*, p. 14.
¹²⁹See our article in *The Instructor*, January 1965, pp. 35-37.
¹³⁰Tha'labi, *op. cit.*, p. 52; Beer, *op. cit.*, p. 98.
¹³¹Katib, *Al-Khatib*, text in *Revue des Etudes Juives*, Vol. 70 (1920), p. 39; B. Chapiro, in *Revue des Etudes Juives*, Vol. 69 (1919), pp. 97, 103f; bin Gorion, *Sagen der Juden*, Vol. 2, p. 4.
¹³²T. Boethi, in *Ex Oriente Lux*, Vol. 17, p. 131.
¹³³M. Gemoll, *Israeliten und Hukos* (Leipzig, 1913), p. 31.
¹³⁴The Talmud, Midrash, and Arabic sources follow this line of reasoning, according to Beer, *Leben Abrahams*, pp. 97-98.
¹³⁵Nimrod became king over the children of Ham and founded his empire in Babel, Erech, Akkad and the Land of Sinear," b. Gorion, *Sagen der Juden*, Vol. 2, p. 25; Bar Hebraeus, *Chron.* 1:8 (Budge).
¹³⁶Siddiqi, *Oracles*, c. 93.
¹³⁷R. Rab, *Eliezer*, cit. Beer, *Leben Abrahams*, p. 7; Pseudo-Philo, VII, 1-VIII, 1.
¹³⁸Beer, *op. cit.*, pp. 98-100.
¹³⁹A. Altmann, *Biblical Motifs* (Harvard University Press, 1966), p. 76.
¹⁴⁰Beer, *op. cit.*, p. 98.
¹⁴¹Boethi, *Ex Oriente Lux*, Vol. 17, pp. 131f.
¹⁴²T. E. Peet, *Egypt and the Old Testament* (Liverpool, 1922), p. 57.
¹⁴³Gen. 10:25, 11:20-23, 16-19.
¹⁴⁴Gibson, *Journal of Semitic Studies*, Vol. 7, p. 54.
¹⁴⁵Wacholder, *op. cit.*
¹⁴⁶Tha'labi, *op. cit.*, p. 51.
¹⁴⁷F. Hommel, *Geographie und Geschichte des alten Orients* (Munich, 1904), p. 357, n. 1013.
¹⁴⁸C. J. Gadd, in D. W. Thomas (ed.), *Archaeology and Old Testament Study* (Oxford, 1967), p. 94.
¹⁴⁹C. Gordon, in *Journal of Near Eastern Studies*, Vol. 17, p. 30.
¹⁵⁰Ch. Vroilleau's insistence, in *l'Ethnographie*, N.S. 48 (1953), pp. 3ff, that Chaldea was always a designation of Sumer and that its inhabitants were always called Chaldeans rests on a circular argument.
¹⁵¹Ginzberg, *Legends of the Jews*, Vol. 1, p. 299.
¹⁵²Cit. M. Gemoll, *op. cit.*, p. 35.
¹⁵³C. E. Kraeling, in *Journal of Biblical Literature*, Vol. 66 (1947), p. 290.
¹⁵⁴Cave of Treasures 26:1.
¹⁵⁵M. Chavichin, *Die Sabaeer* (Moscow, 1856), Vol. 2, pp. 553f.
¹⁵⁶Gibson, *op. cit.*, p. 51.
¹⁵⁷Pseudo-Philo 6:14.
¹⁵⁸Cave of Treasures 28:17.
¹⁵⁹C. J. Gadd, *op. cit.*, pp. 93f.
¹⁶⁰R. de Vaux, in *Revue Biblique*, Vol. 72 (1965), p. 19; C. E. Kraeling, *Brooklyn Museum Papyri*, p. 6. W. F. Leemans, in *Ex Oriente Lux*, Vol. 19, pp. 436-37.
¹⁶¹M. Gemoll, *Israel and the Hukos*, pp. 32-35; Beer, *op. cit.*, p. 99; Z. Mayani, *Les Hukos et le Monde de la Bible* (Paris: Payot, 1956), pp. 218ff.
¹⁶²Wacholder, *op. cit.*, p. 101.
¹⁶³J. von Beckenrath, *Tanis u. Theben* (Glückstadt, J. J. Augustin, 1951), p. 31.
¹⁶⁴Oppenheim, in *Journal of American Or. Society*, Vol. 74 (1954), pp. 8-13; Gordon, *Before the Bible*, pp. 27, 288.
¹⁶⁵Gordon, *op. cit.*, pp. 27, 35; Beer, *op. cit.*, Vol. 17 (1958), p. 28ff.
¹⁶⁶Beer, *op. cit.*, p. 99; Gordon, *JNES*, Vol. 17, p. 30.
¹⁶⁷W. Hales, *Analysis*, etc. Vol. 2, p. 108.
¹⁶⁸Apocalypse of Abraham 2:3.
¹⁶⁹Pseudo-Philo 7:2, 8:1.
¹⁷⁰Gordon, *Before the Bible*, p. 287.
¹⁷¹B. Chapiro, in *Revue des Etudes Juives*, Vol. 69 (1919), p. 101.
¹⁷²Wacholder, *op. cit.*, Vol. 35 (1964), p. 43.
¹⁷³W. Foerster, *From the Exile to Christ* (Philadelphia: Fortress Press, 1964), p. 141.
¹⁷⁴e.g., in the Song of Deborah and Barach, in Ps. Philo, 32:1.
¹⁷⁵Falshta Anthology, p. 28, n. 195.
¹⁷⁶B. Chapiro, in *Revue des Etudes Juives*, Vol. 69, pp. 94 and 59:5; bin Gorion, *Sagen der Juden*, Vol. 2, p. 188.
¹⁷⁷Beer, *op. cit.*, p. 148.
¹⁷⁸Beer, *op. cit.*, p. 35, n. 341.
¹⁷⁹bin Gorion, *op. cit.*, p. 148-53.
¹⁸⁰Beer, *op. cit.*, p. 128.
¹⁸¹Exp. by I. Levi, in *Revue des Etudes Juives*, Vol. 48 (1904), pp. 8-11 and Vol. 39 (1910), pp. 9ff.
¹⁸²B. Heller, in *R.E.J.*, Vol. 98, p. 17.
¹⁸³B. Chapiro, *R.E.J.*, Vol. 69, p. 94; Yalkut 182, Cor. 28:38.
¹⁸⁴Chapiro, *loc. cit.*, and I. Loeb, *R.E.J.*, Vol. 4 (1882), p. 304.
¹⁸⁵Chapiro, *R.E.J.*, Vol. 69, p. 94, n. 3.
¹⁸⁶G. Weil, *Biblical Legends of the Muslims*, pp. 91ff, 105f, 109, 117, 120, etc.
¹⁸⁷M. Cosquin who discovered the legends in the Far East believes them to have originated there; I. Levi, *R.E.J.*, Vol. 59, p. 11.
¹⁸⁸Vikentiev, "Horus et Moïse," in *Annales du Service*, Vol. 48, pp. 21-41.
¹⁸⁹Sander-Hansen, *Metternichstele*, p. 11, Sp. XIV.
¹⁹⁰E. A. W. Budge, *Egyptian Gods*, p. 93.
¹⁹¹For the finer stories, B. Chapiro in *R.E.J.*, Vol. 69, p. 95.
¹⁹²Ernst Fürstenthal, *Abraham* (Berlin: Jüdische Buch-Vereinigungen, 1936), Part 1, contains the fullest collection of Eutelial stories, in romantic form.
¹⁹³Sander-Hansen, *op. cit.*, p. 71, Sp. XIV.
¹⁹⁴B. Heller, in *R.E.J.*, Vol. 69, p. 95.
¹⁹⁵The *Instructor*, January 1965, pp. 35-37.
¹⁹⁶Chapiro, *loc. cit.*
¹⁹⁷Beer, *op. cit.*, p. 113.
¹⁹⁸Pseudo-Philo 6:18.
¹⁹⁹In G. Foucart, *Bibliothèque d'Etudes Coptes*, Vol. 1 (Cairo: Institut Français d'Archéologie Orientale, 1919), Fol. Vv, to XIII.
²⁰⁰C. Gordon, in *Christianity Today*, Nov. 23, 1959, p. 132.
²⁰¹Pyramid Texts, Nos. 153, 153c, 155, 155a, 157, 157d, 159a, 159c, etc.
²⁰²H. Altenmueller, in *Ex Oriente Lux*, Vol. 19, p. 433.
²⁰³E. Drioton, in *Kemi*, Vol. 12 (1952), pp. 28, 33.

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To My Indian Son Leaving for the Reservation

By Carol Clark Ottesen

*Child of Shadow Mountain,
Coyote brother of the desert,
Son,
Go now.
Slip your brown hand away;
A black-haired mother waits.*

*Bareback you rode
Into our saddled lives.
How far from here to there?
A white skin and
A century away.
Somehow
We bridged the gap.*

*But I was not prepared
For this tearing I feel.
We wove you in the fabric
Of our life.
Our pattern will be rent
Till you return.*

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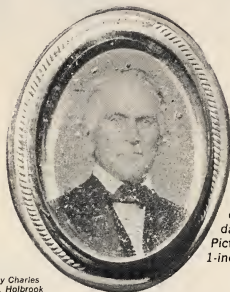
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By Dr. Richard Lloyd Anderson



David Whitmer, from a recently discovered daguerreotype. Picture is about 1-inch wide.

Photo by Charles
F. Holbrook

By birth a Pennsylvania German, David Whitmer still betrayed "a German twang" in his conversation with George Q. Cannon in 1884. The family moved about 1809 to wooded farmland adjoining Seneca Lake in western New York. A reporter obtained from the fam-

His subsequent investigation and acceptance of Joseph Smith were painted in bold colors in the interviews of his elderly life. All was still vivid to him then: rumors of the "Gold Bible"; contact with the teacher Oliver Cowdery, who was traveling to Pennsylvania to see for himself; two letters from the young schoolmaster expressing firm con-

David Whitmer's association with Mormonism from 1829 to his excommunication in 1838 can be itemized with a little labor. It included sustained missionary journeys, pioneering in newly settled western Missouri, administering the affairs of the Church in the trusted inner circle of the Prophet. In these eight years no more than that many

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David Whitman, the
Editor of the Pacific States
to this life.

His Fading Reputation in His
Family Name.

There was a great man again lately...

He was a man of great ability...

He was a man of great ability...

He was a man of great ability...

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men were as prominent as was David Whitmer. The pinnacle of his recognition was the office of president of the Church in Missouri, the equivalent of a stake president in terms of current Church organization, but then of such status that the First Presidency and the Missouri presidency sat on the stand together at the Kirtland Temple dedication.

What of the man himself? When mobs terrorized the Missouri Whitmer settlement, burning homes and brutally whipping men, it was David who vigorously organized the resistance. Two years later in Kirtland the lesson of the absence of civil protection was still vivid, and David was named "captain of the Lord's host."⁴ The appointment was merely the token of a plan, not a reality, but the recognition underlines the Prophet's respect for David's courage and reliability. Joseph Smith measured the men about him well, and his opinion of David was recorded in a blessing given in 1835, the peak year of the witness's service to the Church. A few phrases from the copy that David treasured for over 40 years capture his basic nature. Beloved as "a faithful friend to mankind," his integrity causes "all his words" to be as "steadfast as the pillars of heaven." "His character" will be unspotted, and "his testimony shall shine as fair as the sun, and as a diamond, it shall remain untarnished."⁵ As far as the intent of that blessing, David's continued faithfulness was a condition of its complete fulfillment, but from the point of view of the man's nature, his developed personality at age 30 is depicted, which even in rebellion against the Church was not radically modified.

Tragic events culminated in David Whitmer's excommunication April 13, 1838. In the previous year of doctrinal and financial trial,

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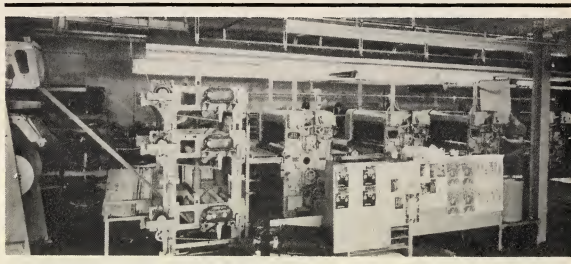
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prominent dissenters moved in open council to depose the Prophet and replace him with David Whitmer, a commentary on the public stature of the latter.⁶ Long afterwards the witness denied certain stories of his apostasy, and gave his own version of the processes of his thinking.⁷ In summary, he simply was jealous of the power and suspected influence of Sidney Rigdon: "Rigdon was a thorough Bible scholar, a man of fine education, and a powerful orator. He soon worked himself deep into Brother Joseph's affections, and had more influence over him than any other man living."⁸

At David Whitmer's excommunication, the main charge was "possessing the same spirit with the dissenters. . . ." ⁹ This meant that he was skeptical of the new policies of the Kirtland era and had declared economic independence. But David really sought to recreate the intimate days of 1829-30 at his father's home in Fayette, New York. His later writings idealize this period when he felt closest to God and the Prophet. So David Whitmer is really a man who declined to grow with the Church. His grandson defined his position as "standing still."¹⁰ If skeptical of further revelations, he nevertheless accepted the founding guidance of the Church—his letter of withdrawal in 1838 alleged a treatment inconsistent with "the revelations of God, which I believe. . . ." ¹¹ Although the Whitmers succumbed to McLellin's flattery in 1846-47 and joined that reorganization, David soon confessed that he had been emotionally moved instead of divinely directed—so he continued to wait. This position plus opposition to polygamy characterized his family flock, the "Church of Christ" in north-central Missouri.

David Whitmer's separation coincided with Mormon expulsion

from Missouri. The estranged witness remained behind to live a half-century in a society hostile to his religious views, a situation that continually highlighted his rugged individualism. Two examples stand out, although the Whitmer modesty makes it necessary for the historian to piece each event together. In indignant rebuttal to the charge that he had contributed to Mormon persecution, David gave background details of an incident of the year of his excommunication: "[W]hen I came to Richmond, General Parks . . . pressed me and my team into service, and I was forced to go and drive a wagon load of baggage to Far West. I told them if I had to go I would take no gun. They said 'all right'; and I took no gun."¹² A reporter recorded David's recollection of the heroic sequel: "During the melee that followed he was handed a musket by the soldiery and ordered to shoot Joseph Smith, but threw the musket down, declaring he 'would not harm the Lord's anointed.'"¹³

David Whitmer also risked his life for his loyalty to country as a firm Unionist in a divided county in the Civil War. His family knew of his open declaration of loyalty to Lincoln,¹⁴ and his grandson alluded to personal danger at that time: "He looked up the cocked gun barrel of the brutal men the times produced. . . ." ¹⁵ These traditions tend to confirm a detailed story from an unidentified Ray County resident. This 1888 recollection concerns a meeting where the majority began to frame resolutions requiring non-secessionists to leave the county:

"At this point in the proceedings David Whitmer arose, walked to the platform, and delivered a short but very telling speech. He stated that no resolutions or threats would cause him to run away. He declared that he was a citizen of the



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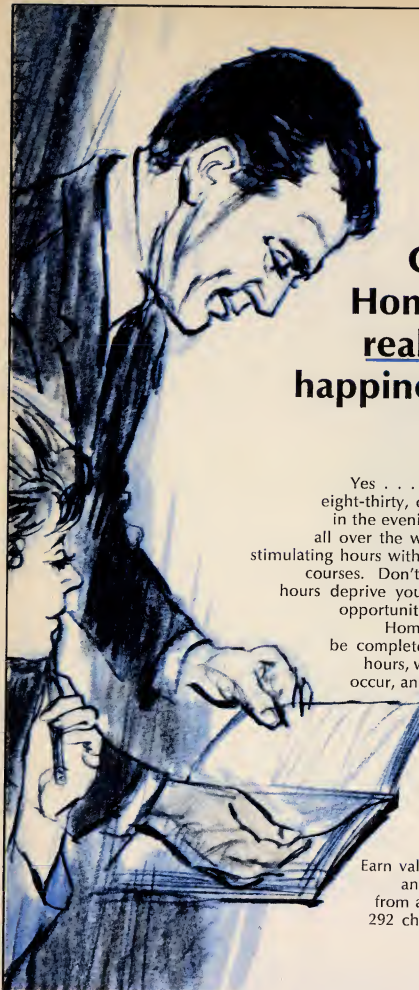
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United States, and should remain such. He proposed to live or die under the old flag. If anyone desired to shoot him, then was a good time. The resolutions were not passed, the meeting adjourned to a given day, but did not convene."¹⁶

The quiet but immovable ways of David Whitmer turned grudging respect to admiration during the 50 years of his residence in Richmond, Missouri. Three decades of surviving newspapers chronicle many ordinary activities, with supplementation by public documents. By his recollections his sole capital in 1838 was a wagon and team. The census records value his real estate at \$1,000 in 1850, and his personal and real property in 1860 as \$5,000, increasing to \$7,000 in 1870. His private assets at death in 1885 were probably worth \$10,000.

Perhaps general hauling work continued for some time, since he gave no specific occupation on the 1850 census. By 1860 he is listed as a "Livery Keeper," and his newspaper notices are fairly continuous for a quarter of a century for the "Livery and Feed Stable" of "D. Whitmer & Son" or "Whitmer & Co." The editor of the *Conservator* regularly editorialized for his advertiser: "They have everything all O.K. in their line, and can furnish customers with anything from a saddle horse to a four-horse coach at a moment's notice."¹⁷ For over two decades David Whitmer's advertisement had the same closing message: "Customers may rely on promptness, good turnouts, safe horses, and moderate charges."¹⁸ After a time both editor and paid notices refer to the business as "The Old Reliable Livery and Feed Stable." This title symbolized the record of the firm and is really a comment about its owner.

David Whitmer's business interests were broad, and so was his service and friendship in his com-

munity. What the Whitmers did commercially for Richmond was summarized accurately by David's great-granddaughter:

"They filled hauling contracts, rented out carriages and buggies, and met two trains a day at Lexington Junction with a beautifully decorated yellow bus. . . . Side lines were feed and grain, sand and gravel."¹⁹

David was public-spirited, serving on fair boards, and he and his wife entered competition and won prizes. Named in the newspapers as participating in many public meetings, he appears as the elected chairman of some. Shortly after the Civil War he signed as one of the "friends of Johnson, Liberty and Union,"²⁰ and his temperate voice was most influential in this reconstruction period. As early as 1858 he was nominated for city councilman, a position subsequently held several times.²¹ He was elected to fill the unexpired term of mayor in 1867-68, during which he sponsored several practical programs.²² But the active businessman of 63 apparently retired from further office seeking; declining to attempt a second term, he recommended the election of a "younger, more energetic man."²³ His prominence, however, never diminished. The Ray County Atlas of 1877 featured his picture as one of 20 influential individuals.²⁴ Likenesses appeared on the same page of his lawyer-nephew, David P. Whitmer (eldest son of the witness Jacob), and Jacob T. Child, the editor of the *Richmond Conservator*.

A firm friendship existed between David Whitmer and the editor Jacob Child. This journalist was an enlightened reformer of his period and had no party connection with the Book of Mormon witness, who was 30 years his senior. Child was a forthright spokesman for the causes he championed, and one of

them was supporting the integrity of David Whitmer. The opinions of "the famed publisher of the *Richmond Conservator*"²⁵ should carry a good deal of weight. Dynamic in local and state politics, he was elected mayor of Richmond and state assemblyman. His fellow editors named him president of the Missouri Press Association, and he was United States ambassador to Siam under President Cleveland.²⁶

Some of Child's comments on David Whitmer favorably mention the Whitmer transportation business, perhaps for favors shown. A

step beyond this is a definite personal relationship. For instance, during the sickness of the witness in 1881-82, Child gave regular progress reports: "We were glad to see Uncle David Whitmer on the street Monday looking remarkably well. . . ."²⁷ Later that year the town was excited by the marriage of David's granddaughter Josie to the brilliant young Chicago resident, James R. Van Cleave. Writing the front-page story with Victorian eloquence, the Missouri editor noticed the presence of the "silver haired patriarch, whose

Twenty-two leading citizens of Richmond, Missouri, signed this statement, attesting that David Whitmer was "of the highest integrity."

*Upon the Undersigned Citizens of Richmond Mo
Do We Agree & David Whitmer Sr has resided
Upon the Year AD 1838, Certify that we have
known long and intimately acquainted with him,
and know him to be a man of the
highest integrity, and of undoubted trust and
sincerity. Given at Richmond Mo the 14th March 1881*
J. M. Smith
Engelb. Drumm, Judge of the 5th Judicial District.
J. D. Woodson, President Ray County, Mo.
Jacob T. Child, Editor of Conservator
He C. Warner Cashier Ray County Sav Bank
W. A. Holman, County Treasurer
J. D. Hughes, Banker Richmond Mo.
James Hughes.
D. D. Whitmer Attorney at Law
James H. Wick, Attorney at Law.
R. C. Caulfield, Postmaster Richmond Mo
Gov. M. M. M. Mayor
James A. Davis, Revenue Collector
J. D. Hughes, Postmaster Ray County Mo.
Lydia T. Child, County Clerk Ray County
Wm. Massey, M. D.
James McGinnis, Late Slinging Co
Wm. Woodman, Auctioneer
J. D. Hughes, Mayor
Louis Langley, Recorder of Deeds
Wm. Buchanan, M. D.
A. H. Reynolds

“After 50 years in non-Mormon society, he insisted... that he knew the Book of Mormon was divinely revealed”

form is as erect and his eyes as bright as when he gazed on the Lord's messenger.”²⁸ On several definite occasions Child went beyond such notices to openly defend the integrity of the Book of Mormon witness.

Whitmer's election as mayor induced some spiteful remarks. Child's editorial reaction reminded his readers that one with “self respect” would not indulge in vicious gossip: “Mr. Whitmer is a gentleman, and as such represented the views of our people when they cast for him their votes for mayor.”²⁹ Some fifteen years later the vitriolic anti-Mormon lecturer, Clark Braden, came to the hometown of the last Book of Mormon witness and publicly branded him as disreputable. The *Conservator's* response was a spirited front-page editorial unsympathetic with Mormonism but insistent on “the forty six years of private citizenship on the part of David Whitmer, in Richmond, without stain or blemish. . . .”³⁰ Although admitting that theological views were open to question, the prominent journalist insisted that the character of his friend was not: “If a life of probity, of unobtrusive benevolence and well doing for well nigh a half century, marks a man as a good citizen, then David Whitmer should enjoy the confidence and esteem of his fellowmen.” The following year the editor penned a tribute on the eightieth birthday of David Whitmer, who “with no regrets for the past” still “reiterates that he saw the glory of the angel. . . .”³¹

This is the critical issue of the life of David Whitmer. After 50 years in non-Mormon society, he

insisted with the fervor of his youth that he knew that the Book of Mormon was divinely revealed. Relatively few people in Richmond could wholly accept such testimony, but none doubted his intelligence or complete honesty. The agnostic John Murphy from neighboring Polo, Missouri, interviewed the witness in 1880 and published his version virtually claiming David's denial. In turn, the witness-businessman printed a crisp “proclamation” that he had never modified his written testimony. He also enlisted 22 of Richmond's political, business, and professional leaders to sign an accompanying statement that they had known him for over forty years as “a man of the highest integrity, and of undoubted truth and veracity.”³² This certificate rightly claimed that the signers knew David Whitmer well—personal relationships can be traced in many cases, including the six that were pallbearers at his funeral seven years later. None on the list, including Jacob Child, publicly accepted the Book of Mormon, but all admired the man who testified of its truth.

The existence of witnesses of such capacity and credibility confronts every thinking person with a challenge. Those who personally talked with David Whitmer seem to have sensed the dilemma of skepticism. No one explained it more clearly than Hiram Parker, who lived in David Whitmer's section of town for a decade spanning 1870, when he listed himself on the federal census as a “marble marker and deal[er].” Later prominent in the insurance business in Detroit, Parker wrote an article around the

turn of the century recalling “Uncle Davy Whitmer” and the years that they lived “side by side.” Reminiscing about the appearance and personal industry of “the last living witness,” who never allowed a weed to mature in his small garden. Parker tells why he was “respected by all”:

“No one could know Uncle Davy and not like and trust him. . . . Children liked him, men respected him and trusted him, and I never heard a word from anyone during my ten years' acquaintance with him and those who had known him intimately for years that spoke a harsh word or uttered a doubt as to his truthfulness and general kindness of heart.”³³

Parker had obviously reflected a good deal on how one might admire the man without accepting his message. Few of his townsmen could accept his Book of Mormon testimony, but “on any other subject or statement of fact neither myself or others could doubt.” Hyrum Parker spent most of his life in selling in several states but had never met “a more honest, guileless man”: “How one can account for the delusion that must have possessed this old man is beyond me.”

Such reasoning cuts two ways. Man is both a rational and a rationalizing creature. If he can invent reality, he can also explain away what has actually happened. David Whitmer insisted on the actual appearance of a supernatural being. His community insisted that he was a man of remarkable acumen and truthfulness.

At his death in 1888 a new generation of editors reiterated Richmond's judgment on the last Book of Mormon witness. The *Conservator* described David Whitmer as “one of our oldest and best known citizens,”³⁴ but the *Democrat* was

more personal in its report:

"[N]o man ever lived here, who had among our people, more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end."²⁶

(To be continued)

FOOTNOTES

¹Chicago Tribune, Dec. 17, 1885. Quotations herein are modified only in spelling and punctuation.

²Seneca Farmer, March 23, 1825.

³Kansas City Daily Journal, June 5, 1881.

⁴The Book of John Whitmer, *Journal of History*, Vol. 1 (1908), p. 302. Cf. DHC, Vol. 2, pp. 281-82.

⁵The blessing, copied by David Whitmer's admirer J. L. Traugber, Jr., appeared in *The Return*, Vol. 2 (February 1890), pp. 212-13. Its occasion appears in John Whitmer's history, *op. cit.*, pp. 302-03; the correction of two transposed words has been made from LDS records.

⁶"History of Brigham Young," *Deseret News*, February 10, 1858, cit. *Millennial Star*, Vol. 25 (1863), p. 487.

⁷Whitmer stated that Lucy Smith relied upon hearsay for her reports of him in 1837. Cf. *Saints' Herald*, Vol. 34 (1887), p. 90, with Lucy Mack Smith, *Biographical Sketches of Joseph Smith* (Liverpool, 1853), pp. 211-13.

⁸David Whitmer, *An Address to All Believers in Christ* (Richmond, 1887), p. 35; cf. p. 59.

⁹Far West Record, Church Historian's Typescript, p. 124; also cit. DHC, Vol. 3, p. 19.

¹⁰George W. L. Sweich, *The Return*, Vol. 3 (1893), p. 1.

¹¹See n. 9.

¹²Letter of David Whitmer to Joseph Smith III, Dec. 9, 1856, cit. *Saints' Herald*, Vol. 34 (1887), p. 89.

¹³Chicago Tribune, Dec. 17, 1885.

¹⁴Helen Van Cleave Blankmeyer, *David Whitmer, Witness for God* (Springfield, Illinois, 1955), pp. 51-52; cf. p. 66.

¹⁵George W. L. Sweich, *The Return*, Vol. 3 (December 1892), p. 4.

¹⁶Chicago Times, Jan. 26, 1888.

¹⁷North-West Conservator, Aug. 12, 1865.

¹⁸Cf., e.g., his Conservator advertisements of Sept. 10, 1863, with July 31, 1884.

¹⁹Blankmeyer, *op. cit.*, p. 50.

²⁰Conservator, Aug. 25, 1865.

²¹See the Conservator of April 9, 1858, April 5, 1861, and April 7, 1864. He lost by a 48-49 vote in 1858.

²²Newspaper references to Whitmer's mayorship are surveyed in Ebbie L. V. Richardson, *David Whitmer* (M. A. thesis, Brigham Young University, 1952), pp. 86-87.

²³Richmond Conservator, Mar. 21, 1868.

²⁴Illustrated Historical Atlas of Ray County, Missouri (Philadelphia, 1877).

²⁵William H. Taft, *Missouri Newspapers* (Columbia, Missouri, 1964), p. 182.

²⁶*Ibid.*, pp. 182, 354. Cf. *History of Ray County, Missouri* (St. Louis, 1881), pp. 513-15.

²⁷Richmond Conservator, July 14, 1882.

²⁸*Ibid.*, Nov. 17, 1882.

²⁹*Ibid.*, June 22, 1887.

³⁰*Ibid.*, Aug. 22, 1884.

³¹*Ibid.*, Jan. 9, 1885.

³²This statement and testimonial was published as a pamphlet and appeared in the *Richmond Conservator*, Mar. 25, 1881. Portions of the original (now at the Church Historian's Office) were photographically reproduced in Richardson, *op. cit.*, pp. 178-80.

³³Mormon Reminiscences, published letter of Hiram Parker, Detroit, February 15 of an unidentified year. Miss Jo Clare Mangus of Goodland, Kansas, great-granddaughter and a member of the Church, holds the original clipping.

³⁴Richmond Conservator, Jan. 26, 1888. The editor was George W. Trigg, a signer of the 1881 testimonial.

³⁵Richmond Democrat, Jan. 26, 1888; the long biography was rerun Feb. 2, 1888.



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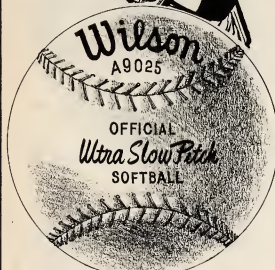
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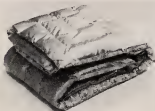
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Tithing

By Bishop John H. Vandenberg

• "The earth is the Lord's, and the fulness thereof." (Ps. 24:1.) All that we have or hope to have comes as a blessing to us from God. In the Book of Mormon, King Benjamin taught this great lesson. He asked, "For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?" (Mosiah 4:19.) As tenants on this earth, the Lord calls for a tenth of our interest. This is the tithe.

Tithing is an ancient law. We read of Abraham going to Melchizedek, the King of Salem: "And he [Melchizedek] blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (Gen. 14:19-20.)

As Jacob departed from his father's house to seek a wife among the family of his mother in Haran, he stopped for the evening and made a covenant with the Lord, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

"So that I come again to my father's house in peace; then shall the Lord be my God:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shall give me I will surely give the tenth unto thee." (Gen. 28:20-22.)

In Malachi we find a probing question and the promise of great blessings:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.)

Today, as anciently, the Lord has given his people the law of tithing. President Joseph F. Smith said, "The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, toward spreading the gospel to the nations of the earth, and he neglects to do that which

would entitle him to receive the blessings and ordinances of the gospel." (*Gospel Doctrine*, page 226.)

The law of tithing is given to be a blessing. It is to help the members of the Church overcome selfishness and learn obedience, and is a practical method of establishing the kingdom of God upon the earth. Through our voluntary contributions, we become more considerate of the welfare of others, and we reaffirm our loyalty to the Church. The principle of tithing is truly a measuring rod of our faithfulness. No person who fails to pay an honest tithing can remain true to God. It requires faith to voluntarily contribute the substance that we are prone as mortals to value so highly. The law of the tithe teaches lessons that every young man and woman needs to learn if he or she is to have success and joy in life.

The tithes are distributed to meet the needs of the Church under the inspiration of the Prophet and President of the Church. Chapels that are erected are partly financed through the tithing funds. These funds are used to support our Church schools, temples, and seminaries, to assist the needy, and to further missionary work.

Every member of the Church has the right and the duty to meet with the bishop annually to check over his tithing record. This provides an opportunity for him to declare whether or not he is a full tithe payer. The Lord has declared that we gain blessings in life by obedience to various laws. To those who are faithful and honest in the payment of their tithes, the Lord has promised blessings.

During a great famine in ancient Israel, a widow at the gate of the city Zarephath was gathering sticks. Elijah, the prophet, who

had just entered the city, called to her and said:

"Fetch me, I pray thee, a little water in a vessel, that I may drink. . . . Bring me, I pray thee, a morsel of bread in thine hand."

The widow, perhaps somewhat startled by such a request, explained that she did not have a cake but only a "handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go and dress it for me and my son, that we may eat it, and die."

Elijah promised her she would be blessed if she would share what she had. She did as he bade her, and she and her house were blessed. It would appear that this woman loved the Lord and recognized her duty to follow the prophet's direction, even though it meant giving all she had.

How would we react under similar circumstances? Would we give our last morsel of food to the Lord's prophet? This lady did, and as a result of her obedience the Lord blessed her. From that time until the end of the famine, the barrel of meal was never empty, because "she went and did according to the saying of Elijah. . . ." (1 Kings 17:15.)

In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, September 11, 1831, the Lord stated:

"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (D&C 64:23.)

I would like to suggest that each young man and woman read and study Section 119 of the Doctrine and Covenants, which outlines our obligation in the payment of tithing—a spiritual test of our love of God.

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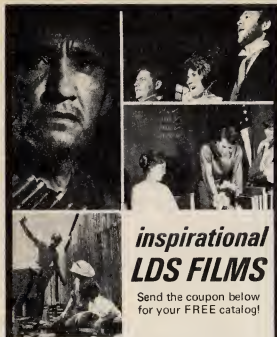
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Illustrated by Stephen Conover

Habits

Today's Family

By Florence B. Pinnock

• No one in this world is perfect, so the daily challenge is to work toward being something much better than we are now. Mother business fills our every moment. In all this doing there is a way for each one of us to improve. The following paragraphs are aimed at all women who answer to the title of "Mother."

1. *Forgetting that she is a person, a very special person, in her own right.*

A mother sometimes so completely forgets herself in the everyday struggle of living and doing for her family that she is forgotten by them. She becomes someone taken for granted; she is not really seen or heard or felt or considered—she becomes just a habit. Her very constancy makes her obscure; her willingness to serve makes her invisible. Living and giving is a two-way street. She should not take from her family their privilege of doing for her. A person is more respected if she respects herself. And a mother must find time to discover and maintain her self-respect, to be a very special person in her own right.

2. *Forgetting that she is a wife.*

Some women are wives just until their first baby is born. Then the mother instinct completely takes over and the husband, if he is to get any attention at all, has to be satisfied with being mothered. When she does this, she does herself a great injustice, because being a wife and a sweetheart to her husband is one of the greatest privileges and joys in life. A husband needs a wife as much as children need a mother, and a woman can successfully be both.

3. *Tying apron strings too tight.*

Some women tie hard knots, and their children's lives are made an extension of their own. A woman's responsibility is to mother—not smother—her children.

4. *Living for, instead of with, her children.*

Parents do not own their sons and daughters; these children are just given to them by Heavenly Father as a loan for a very short time. It is a woman's opportunity and duty to guide and teach her children how to grow big and strong. Each day, step by step, she teaches them to walk; she cannot walk for them. From the time a child is born, it is the mother's job to help him to become independent. How proud a mother has a right to be when she sees her children become independent, honest, kind adults, ready in their own lives to start this family circle all over again. When this time arrives, a mother takes a deep breath

and leans back and enjoys her children and grandchildren.

5. *Expecting too much of a young child; he is not a tiny adult.*

A child should not be expected to act like an adult. Experiences influence actions, and as a child is gathering his experiences, he must be expected only to act his age. A child can lose all confidence in himself if his mother is constantly expecting the impossible.

6. *Getting too involved outside the home.*

When a mother becomes too involved outside the home, the costs are high. Children need the security of a mother who is constantly caring. This feeling of family unity and security comes in direct proportion to the amount of attention and thought and love a mother spends on her family. Spreading a mother too thin can bring disastrous results.

7. *Not making clearly defined footprints for her children to follow.*

A mother's example is powerful. How she acts and reacts casts a constant shadow over her children. They need a definite pattern set for them. Like mother, like child: what a responsibility this is for a mother.

8. *Not teaching her daughters and sons to be ladies and gentlemen.*

Kindness, graciousness, courtesy, politeness, and refinement must radiate from the mother if her children are to act like ladies and gentlemen. If a mother is a lady at all times, her daughter will be a lady also, and her sons will learn how to treat a lady and will always be gentlemen.

9. *Losing her sense of humor.*

A mother is the balance wheel of the home, and her lilt must always be felt. In the rush of everyday living a tenseness can be generated, and a mother can lose her sense of humor. She is the weather-maker, and a sunshine and lightness should radiate from her so that life will not be lived too earnestly and the fun of just being alive will not evaporate.

10. *Working to the point of exhaustion.*

It is true that a mother's work is never done, but an exhausted mother is almost worthless. Drudgery is not a pretty word, and if a mother slaves her life away, it becomes ugly. Such words as organization, love, lilt, humor, and togetherness wash away this drudgery. Think through each of these words, then try to apply them every day. If this is done, life can be beautiful and a mother wonderful.

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Today's Family
continued

High-Altitude Recipes

High-altitude baking adds to the problems of the cook. A person who is familiar with cooking at sea level may find that many of her baking recipes result in disaster at 5,000 feet. She puzzles as her beautiful pound cake rises too much and then bubbles and falls. The trial and error method is time and money consuming. We are grateful to the research kitchens today for their knowledge.

Most standard recipes are formulated for use at sea level, and adjustments must be made from 3,000 feet up in altitude.

It has been discovered that the higher the altitude, the less leavening agent is needed. From sea level to 3,000 feet recipes seem to be standardized, but above this to 7,000 feet the leavening agent should be decreased from $\frac{1}{2}$ to $\frac{1}{4}$ teaspoon for every teaspoon of baking powder in the recipe. The sugar in the recipe must also be reduced from 1 to 4 tablespoons for each cup in the recipe, for altitudes of 3,000 feet to 7,000 feet. However, there should be an increase in the liquid used. For each cup of water or other liquid in standard recipes, add from 1 to 4 tablespoons more liquid, as the altitude increases. The baking temperature also must be increased at higher altitudes. Above 3,000 feet increase the oven temperature about 25 degrees.

Be accurate in your measurements. When the recipe calls for sifted flour, sift it before measur-

ing, then spoon the sifted flour lightly into the measuring cup and level it off with a spatula. Always measure liquids by placing the cup on a level surface. Use double-acting baking powder. Fill cake pans only half full; at high altitudes the batter has been known to overflow. For best results when making candy, the temperature should be lowered 2 degrees for each 1,000 feet of elevation above sea level.

A girl who moved from her home in the mountains to sea level to keep house for her student husband became disappointed in her baking. Her mountain-bred recipes just didn't work. So her problem was to change her recipes in reverse. More baking powder, more sugar, and less liquid were needed. She also learned to turn down the oven temperature 25 degrees. With a little practice she did all this, and soon her cakes were light and fluffy as ever.

High-Altitude Recipes

Banoot Cookies
(yields $3\frac{1}{2}$ to 4 dozen cookies)

- $1\frac{1}{2}$ cups sifted flour
- $\frac{1}{2}$ cup sugar
- $\frac{1}{2}$ teaspoon baking soda
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{4}$ teaspoon nutmeg
- $\frac{3}{4}$ teaspoon cinnamon
- $\frac{1}{2}$ cup shortening
- $\frac{1}{2}$ egg, well-beaten
- $\frac{1}{2}$ cup mashed ripe bananas
- $1\frac{3}{4}$ cup quick rolled oats
- $\frac{1}{2}$ cup chopped nuts
- $\frac{1}{2}$ teaspoon vanilla
- $\frac{1}{2}$ teaspoon lemon extract

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Sift together the dry ingredients. Blend in the shortening, egg, banana, oats, nuts, and flavorings. Beat until thoroughly blended. Drop by teaspoonfuls about 1½ inches apart onto cookie sheets. Bake at 400° F. until golden brown. This will take about 12 minutes. Remove from pan immediately.

Best Fudge Cake

- ¾ cup soft butter
- 1½ cups sugar
- 2 eggs
- 1 teaspoon vanilla
- 2 1-ounce squares unsweetened chocolate, melted
- 2½ cups sifted cake flour
- 1¼ teaspoons soda
- ⅓ teaspoon salt
- ¼ cups ice water

Cream together the butter, sugar, eggs, and vanilla till light and fluffy. This will take about 5 minutes with an electric beater. Blend in the melted chocolate. Sift together the flour, soda, and salt; add to the first mixture alternately with the ice water. Beat well after each addition. Bake in two 9-inch-layer cake pans or in a drip pan 9x13x2. Bake at 350° F. for about 30 or 40 minutes until done. Remove from oven and set for 10 minutes; then remove from pan and cool completely before frosting.

Favorite Quick Cake

- 4 eggs
- 2 cups sugar minus 2 tablespoons
- 1 cup milk, scalded
- 1 tablespoon butter, melted
- 2 cups cake flour
- 2 teaspoons baking powder
- ¼ teaspoon salt
- 1 teaspoon vanilla or lemon extract

Beat the whole eggs; add 1 cup of sugar, and beat. Add the rest of the sugar, then the scalded milk with the melted butter. Beat well, then add the dry ingredients all at once and beat again. Bake in 3 layers at 350° F. Use a rotary or electric beater at all times.

Salted Peanut Cookies

(makes about 10 dozen)

- 1 cup shortening
- 1 cup brown sugar
- 1 cup granulated sugar
- 2 eggs
- 2 cups sifted flour
- 1 teaspoon soda
- 1 teaspoon baking powder
- ½ teaspoon salt
- 1 tablespoon vanilla
- 2 cups oatmeal
- 1 cup corn flakes
- 1 cup salted peanuts

Milk to moisten so batter will mound

Cream the shortening and sugar; then beat in the eggs one at a time. Sift the dry ingredients and add. Then add the balance of ingredients. Spoon into small mounds on cookie sheet and flatten with a fork. Bake at 350° F. (Spanish peanuts, brown skins and all, should be used whole.)

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"Beginnings of an Artist"

Your recognition of a young Latter-day Saint sculptor in the pages and on the cover of your February issue is highly commendable. Please don't let it stop there. There must be many others of our people doing highly creative work in all fields. Though you may not be able to give them all cover treatment, at least give them an opportunity for recognition among our own members. This has not been done enough in the past, and as a result, creative endeavor has become something to which we only pay lip service.

LE ROY E. WHITEHEAD
CALGARY, ALBERTA, CANADA

Thank you very much for the fine section on "The Beginnings of an Artist." It added greatly to my usual enjoyment and appreciation of your fine magazine.

TOM DRAPER
HELMAN HALLS
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I would like to tell you how much I enjoyed the articles on the Mormon sculptor. His sculptures were very good, and I especially enjoyed his poetry. I hope you'll continue to print this type of material.

AUDREY M. GODFREY
TEMPE, ARIZONA

The cover indicates keen alertness to reader interest, particularly for the young in spirit of all ages. I'm sure you'll face some criticism, but don't worry about it. It was excellent, and you are to be congratulated.

Also, the full-page, wholesome, color photographs of teenage girls in the January issue were refreshing and made superb use of valuable space.

We need more of this sort of editing. It will encourage reader interest among our wonderful children, who really count most.

SHELDON B. CHRISTENSON
SALT LAKE CITY, UTAH

An Australian Serviceman Writes

I am not sure just how to go about writing this letter, but my main wish is to thank you for this wonderful magazine you put out. I am an Australian infantry soldier here in Vietnam, and *The Improvement Era* has been a great help to me in many ways. I am a non-Mormon, but I'm very eager to further my knowledge of your church and to come into more contact with it. This has been more than slightly hindered by my tour of duty here in Vietnam, as we have no Mormon chaplains, and I have no Mormon soldiers in my unit. My wife has a strong testimony of your church and is a member, and she is able to pass on each

Era to me. It is the *Era* which has strengthened my testimony of the LDS Church and helped me live its teachings over here. Being from a non-Mormon family, out of touch with other Mormons, and in a war zone has made it hard for me not to stray or lose interest, and so I just can't thank your magazine enough.

In two weeks I'm leaving Vietnam for Australia. Already I know that I want to be baptized into the Church as soon after arriving home as possible. My wife and I were married just before I left for Vietnam, but even though I'm still a non-member, we are more than ever looking forward to and planning for our trip to the New Zealand Temple next year.

I'm a "not so good" letter writer, but

just have one little story to tell you about myself. While here in Vietnam, I've longed to talk to some Mormons but couldn't, and so from home I got the address of a Mormon chaplain over here. He was Joseph F. McConkie, who is a son of Bruce R. McConkie [of the First Council of the Seventy]. It was wonderful to receive his letters of encouragement and advice, but I still longed for a talk with someone of your church. The chance came, and rather surprisingly.

I contracted malaria in the jungle and was taken to the Australian hospital in Vung Tau. It was full up, though, and so I was taken over to the American hospital (36th Evacuation Hospital) and put in Ward 7. I was not feeling the best,



Richard L. Evans

The Spoken Word

"... reason to respect ourselves . . ."

The best way to study human nature," said Tom Masson, "is when nobody else is present." We often ask why other men don't do better than they do, why others don't do something about whatever is wrong. And yet, an honest searching of ourselves will help us know why the whole of mankind is as it is. We have aspirations, ideals, great expectations, along with human weaknesses; failures in performance; sometimes unkindness, not doing always, or often, as well or nobly as we could. To cite a whimsical observation: "Folk should always be sincere," it says, "whether they mean it or not!"¹ Men are an intermixture of the human and divine, with forces of the better struggling always with temptation and enticement—sometimes conquering, sometimes giving ground, often rationalizing, often expecting more of others than we are willing to do ourselves; often criticizing others' mistakes while excusing our own—and yet, not altogether, for against all this there is an earnest urge and effort to do and to be better. And the greatest conquest is the conquest closest to us. The greatest compliment is to have reason sincerely to respect ourselves, and to deserve and to have the respect of those who know us best—those we love and live with. The distant image is less sure—what others say of us, believe of us. And still less certain is the reputation sometimes deliberately made to order for a particular purpose. The image that is glamorized and gilded may not be accepted by those who have known and seen within our inner circle. "Search thine own heart," said John Greenleaf Whittier. "What paineth thee in others in thyself may be. All dust is frail, all flesh is weak. Be thou that true man thou dost seek."² "The best way to study human nature is when nobody else is present."

¹Author unknown.

²John Greenleaf Whittier, "The Chapel of the Hermits."

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System February 16, 1969. Copyright 1969.

but was overjoyed to find out that in Ward 8 every Sunday morning an LDS service was held. I attended and found the service something wonderful, something I'd prayed for since arriving here. I've not been able to attend a meeting since, but that one meeting was a memory that has stayed with me.

I like to think that getting malaria and finally being treated in Ward 7 of an American hospital, next to the ward (of that same hospital) in which LDS meetings were held, was the Lord's doing or way of showing me a sign, and not a coincidence. That is how I shall always believe, anyway.

I hope I haven't taken up too much of your time and bored you, but I just couldn't help myself. I wished to thank you for your magazine, and in this way, because I know the LDS Church is true, talk to someone of my feelings.

Cheerio for now and God bless.

REG YATES
AUSTRALIAN ARMY
VIETNAM

Paper for the Book of Mormon

It was interesting for our family to read "Writing Paper for the Book of Mormon Manuscript" (February), concerning Joseph Knight's furnishing supplies and paper to Joseph Smith when he was translating the Book of Mormon. It was just before Christmas that we learned that nine generations in the Church in our family are descended from Joseph Knight: Joseph Knight, Sr., and Polly Beck, Anna Knight and Freeborne DeMille, Maria DeMille and Daniel Buckley Funk, Ezra Knight Funk and Mary Amanda Henrie, Myra L. Funk and Joseph Hansen, Henry Daniel Hansen and Adrian Petersen, Louise Hansen and Edwin A. Lyman, Edward Leo Lyman III and Pamela Morrison, Edward Leo Lyman IV.

HENRY D. HANSEN
DELTA, UTAH

Church in Alaska

Just a note to tell you how much I enjoyed the article about the Church in Alaska [January]. I've visited Alaska only once, about five years ago, but felt the spirit among the people that you described so well. That visit whetted my appetite for more of the background of the Church activity there, and I was happy to satisfy it through your article.

DR. OLIVER R. SMITH
DEPARTMENT OF COMMUNICATIONS
BRIHAM YOUNG UNIVERSITY
PROVO, UTAH

"... so mind-stretching"

I have enjoyed the articles by Dr. Nibley ["A New Look at the Pearl of Great Price," begun in January 1968] very much. Besides dealing with an interesting subject, the series has a quality that is mind-stretching. I would like to see articles of similar quality dealing with the work of the New World Archaeological Foundation.

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The Church Moves On

January 1969

19 New Zealand North Stake, the fifth to be created in the New Zealand Mission and the 475th stake now in the Church, was organized by Elder Howard W. Hunter of the Council of the Twelve and Bishop Robert L. Simpson of the Presiding Bishopric. Stanley J. Hay was sustained as stake president, with Walter R. Fell and M. Nitama Paewai as counselors.

New stake presidencies: President Merrill Bickmore and counselors Sterling E. Otteson and Kent D. Broadbent, Torrance (California) Stake; President Fred C. Adams and counselors Joseph W. Cook and Wade H. Redding, Rialto (California) Stake; President Dean M. Lloyd and counselors Bud H. Hincley and Lewis D. Farnsworth, Pocatello (Idaho) Stake.

20 Elder Dennis Wright, 22, Olympia, Washington, serving in the French Mission, was killed as he pushed his bicycle across a railroad grade crossing.

It was announced that some 2,059,277 visitors had come to Temple Square in Salt Lake City during 1968. A total of nearly four million people visited the 30 visitors centers located at various temples and historic sites of the Church. Of these, an estimated 2,867,982 were not members of the Church.

23 "We have given careful consideration to the question of proposed laws on abortion and sterilization," said the First Presidency today. "We are opposed to any modification, expansion, or liberalization of laws on these vital

subjects." Two bills are currently before the Utah Legislature, now in session.

26 Baton Rouge (Louisiana) Stake was organized from portions of New Orleans Stake with Harmon Cutler as president and Albert L. Millet and Larry G. Eitel, Jr., as counselors. The stake, the 476th in the Church, was organized by Elder Mark E. Petersen of the Council of the Twelve and Elder Boyd K. Packer, Assistant to the Twelve.

New stake presidencies: President Melvin L. Gruwell and counselors Webb D. Evans and William H. Sullwold, New Orleans Stake; President Donald R. Curtis and counselors Earl R. Olsen and Wesley R. Law, Emery (Utah) Stake.

30 Funds to study the Mormon Trail from Nauvoo to Salt Lake City for possible inclusion in the National Scenic Trails System authorized by Congress last year were requested by the Bureau of Outdoor Recreation in its fiscal 1970 budget today.

February 1969

1 Recent devastating storms of Southern California have affected many members of the Church. "They have been evacuated but they are being cared for locally. Our storehouses in the area are meeting the needs. Members have opened their homes to families affected by the rain, mud, and flood," reported Elder Henry D. Taylor, Assistant to the Twelve and managing director of the Church Welfare Program. There has been no reported damage to Church buildings.

February marks the annual Primary Children's Hospital Penny Drive, in which members of the Church are asked to be generous and over-aged, in giving two cents for every year of their age.

2 This was designated as Scout Sunday in many of the wards and branches in the United States.

Tucson North Stake, the 477th now functioning in the Church, was organized from portions of Tucson (Arizona) Stake by Elder Mark E. Petersen of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church, with Don H. Peterson sustained as president and John N. Velluti and Jerry T. Timmons as counselors.

New stake presidency: Arthur W. Elrey, Jr., and counselors, Abraham V. Busby and Fletcher F. Acron, Tucson (Arizona) Stake.

8 The Serviceman's Committee has been redesignated as the Military Relations Committee, and new responsibilities have been outlined for ward, stake, and regional handling of military-related matters. Elder Harold B. Lee of the Council of the Twelve is now chairman of this committee, with Elders Mark E. Petersen and Gordon B. Hinkley of the Council of the Twelve and Elder Boyd K. Packer, Assistant to the Twelve, as members.

The appointment of Kay A. Schwendiman as a Regional Representative of the Twelve was announced. He is to serve with the leadership of the Servicemen's Stake-Europe and on other matters in cooperation with the Military Relations Committee. There are now 72 Regional Representatives of the Twelve.

9 New stake presidency: President Glen E. Kraft and counselors James R. Nielsen and Terry A. Barker, Kearns (Utah) Stake.

10 "America's Manpower Begins With Boypower" was the theme of the fiftieth annual Scouters' convention in the Salt Lake Tabernacle. The most Silver Beaver awards—27—ever given by the Great Salt Lake Council of Boy Scouts of America were presented.

21 Brigham Young University is the twenty-fifth largest university in the United States, and the only church-related one among the 25, on the basis

of full-time enrollment, according to the Office of Institutional Research, National Association of State and Land-Grant Colleges. The report lists the State University of New York as the largest with 159,151 full-time students, followed by California State Colleges. 143,043; University of California (all campuses), 92,090; City University of New York, 71,828; Wisconsin State University System, 51,619; and University of Minnesota, 47,534.

22 President N. Eldon Tanner received, in behalf of the Church, a George Washington Honor Medal from Freedoms Foundation in ceremonies at Valley Forge, Pennsylvania. The award was presented in recognition of the Church's erection of a 100-foot flagpole and four accompanying stone panels on Temple Square with inscriptions pertaining to government, liberty, and the law. At the same time KSL-TV and KBYU-TV received an award for the television program "America, America," an Independence Day musical featuring the Tabernacle Choir.

It was announced that John E. Carr has been appointed director of the Translations Services Department for the Church, succeeding J. Thomas Fyans. Four divisions dealing with the translation and distribution of Church manuals and supplies throughout the world are under his direction. Richard G. Scott is manager of central purchasing and distribution of English-language material. Grant M. Burbidge is manager of translation and distribution for languages of the Americas. DeMonte W. Coombs is manager of Pacific area translation and distribution, serving the South Pacific and Orient. The manager of the European section has not yet been announced.

25 Brigham Young Monument at South Temple and Main streets, Salt Lake City, will be lighted at night as a result of an agreement reached this morning between city officials and the Church.

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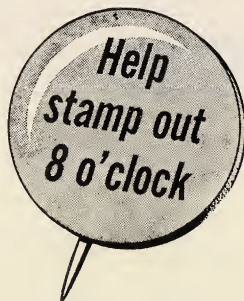
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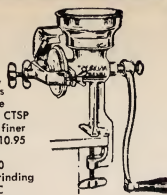
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The Spoken Word

Richard L. Evans

The beauty of good beginnings

There is a human instinct," said Phillips Brooks, "which tells us that our life, while it is meant to have a great continuousness . . . is no less meant to be full of new starts. . . . It is the same life from its beginning to its end, . . . yet forever is . . . refreshing its forces. . . . It loves to turn sharp corners into unseen ways [and] start out with the new birth of a new resolution. . . . In many ways there is a sense of stir and start about us. . . . It is wonderful how ingenious men will be in making artificial new starts in their lives. . . . It is sad indeed when any man comes to that state in which each new day does not seem in some true sense to begin the world anew, recalling every departed hope and brightening every faded color of the night before. . . . He must be dull who does not feel . . . the beauty of beginnings, . . . the newness of each new day, . . . [which] keeps [us] from degenerating into [mono-
tony and] mechanical routine. . . ."1 "Look over the world," said Carlyle. "Is it not wonderful, . . . if your eyes were open! This Earth, God made it for you; appointed paths in it; you can live in it; go to and fro on it."2 "O my young friends, the world is beautiful and . . . life is full of promise."1 Each new day is a blessing; each hour is an opportunity. Work at it, learn from it, enjoy it, improve it, repent, improve yourselves, respect and live by law and by God-given, time-proved principles. Thank God that there is purpose, that there is plan, that there is order and design and wisdom over-all, and that we have another day, another hour, another chance, another season to shape ourselves. Before us all there is always the new beginning, and also the endlessness of everlasting life "that never need be stale to any of us."1 Thank God for the beauty of good beginnings—and that there is no one who cannot improve upon the past.

¹Phillips Brooks, "New Starts in Life."

²Thomas Carlyle, "Lectures on Heroes," Lecture 2.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 5, 1969. Copyright 1969.

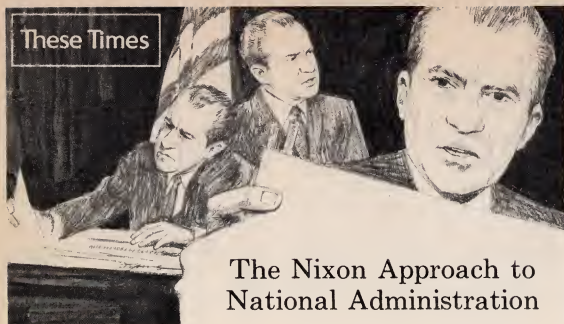
Perhaps

By Mary B. Wall

*Perhaps a heart more loving
Would have observed the cloud
That darkly threatened ruin
To one so young and proud.*

*Perhaps an eye with vision
Would have discerned the strain
That gripped the stricken youth
In tentacles of pain.*

*Perhaps a hand more helpful
Would have sensed the precipice
And reached to halt the plunge
Into the black abyss.*



Illustrated by Don Young

The Nixon Approach to National Administration

By Dr. G. Homer Durham President, Arizona State University at Tempe

• Richard M. Nixon became the thirty-seventh President of the United States of America on January 20, 1969. His first press conference, a few days later, brought warm praise from assembled correspondents. The new executive appeared to be calm, sure of himself, and steady at the helm, and displayed a sense of humor previously unnoticed.

A few evenings later I had the privilege of attending a small dinner in Washington, D.C., with a new Cabinet officer, head of one of the large departments, who was the guest of honor. The new secretary had recently come from campus life to the government. He remarked that although he had been ratified by the Senate, sworn in, and was fully occupied with the challenge of the great department, he was still getting accustomed to the idea that he was now in the Cabinet.

"But," he remarked, "let there be no mistake about Mr. Nixon. He has been President, and in command of the situation, from the moment he took the oath of office."

The remark was a sincere tribute from the new officer, who, familiar with the burdens of administrative life, immediately sensed the skill and leadership of the new president. Mr. Nixon's

eight years as the Vice-President (1953-61), previous experience in the House of Representatives and the Senate, world travel, study, preparation, and eight years of thoughtful reflection (1961-69) have been in evidence.

In addition to the sure, firm touch, what else appears to characterize the new administration? Each President's administration, from George Washington through Lyndon Baines Johnson, has given rise to its own distinctive form, flavor, and character—beyond the personality of the Chief Executive himself, of the First Lady, of the Vice-President, of the Cabinet officers and their families.

Following are some major characteristics that seem to be evident:

President Nixon seems to have grasped the major importance of the American presidency today—as a policy-making organ, which it has always been. But today's presidency has become one of the major policy-organs in the world. This is true not only for domestic affairs, but also for world affairs.

The American people have tended to think of the presidency as an executive and administrative organ, not as a policy-making body. Mr. Nixon is making the political science lesson clear, however, that the presidency is (as

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HALL'S REMEDY

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Woodrow Wilson hinted) also the chief legislator, the chief policy-maker for the nation. The clear recognition and acceptance of this role by Mr. Nixon—in an appropriate constitutional sense, to be sure, but acceptance nevertheless—may well mark the most fundamental pattern of his administration. He will have to deal with Congress, of course. And he has begun this relationship with the morning breakfasts with Senator Everett Dirksen and Representative Gerald Ford, Republican party leaders of the two houses; and, more importantly, by means of regular conferences with the leaders of the Democratic party majorities of both houses.

Notwithstanding the essential value of the presidential-congressional relationships and roles, these are old patterns. There are new patterns that disclose the Nixon style as chief policy-maker for the nation. These patterns evolve quite naturally from his experience in the National Security Council, 1953-61, under President Eisenhower, and the application of this experience to today's pressing problems.

The President's Cabinet, as a group and as individuals, can mean almost anything—and has, in American history. The first reception to Mr. Nixon's Cabinet appointees was agreeable and positive. "Competence, ability, capability" were the words used to describe his Cabinet choices. The public seemed assured of capable leadership and sound management at the head of the great administrative departments. Mr. Nixon's declaration that these officers were to choose their own assistant secretaries and major subordinates (with his approval) forecast energy, vitality, and responsibility for getting work done. This forecast will no doubt result.

But Mr. Nixon seems to have had something more in mind, namely, utilization of this capability in group policy-making and in the coordination of departmental efforts. Thus, a new style and pattern emerges.

That new style and pattern, thus far, seems to revolve around three major policy areas: (1) national security and international affairs, (2) the urban crisis and its domestic correlatives, and (3) long-range economic policy.

The National Security Council received a statutory base in the National Defense Act of 1947. Presidents Truman and Eisenhower used it extensively. Presidents Kennedy and Johnson preferred to utilize other means, essentially White House specialists and special selected officers in the administration, such as the Secretaries of State and Defense. The purpose of the NSC, as created in 1947, was to harmonize foreign policy, military strength, experience, and commitments, with economic and national security considerations. Representation from the Joint Chiefs of Staff as well as civilians was provided. President Nixon has announced his decision to use this machinery.

On the domestic front he has established an Urban Affairs Council, involving among others the Secretaries of Housing and Urban Affairs, Transportation, Health, Education and Welfare, and Agriculture. This will actively involve such men as Secretaries Romney, Finch, Volpe, Hardin, and others, just as the Secretaries of State, Defense, and others are used in the National Security Council.

The Council of Economic Advisers, a professional body of economists, was created by the Employment Act of 1946. This professional group continues. But

President Nixon has also established—using men of Cabinet rank from Treasury, Agriculture, Commerce, and others—a long-range council for viewing economic policy and goals.

These three major councils, addressing themselves to the great issues of international and national life, clearly mark the effort of the new American President to function more effectively in the policy as well as the administrative field. If these organizations are used, they may well come to characterize the style of the Nixon administration, as the Sherman Adams-White House staffing pattern characterized the Eisenhower approach to the presidency, and the "little State Department" and other White House specialists of the Kennedy-Johnson years. President Nixon will have his White House specialists, too. Mr. Kissinger and Mr. Moynihan, for example, will relate, respectively, to the security and urban affairs councils. Mr. Burns presumably will relate to the long-range economic effort.

The President is the responsible elected executive who must finally coordinate these "policy-administration" patterns, including the sensitive relations with Congress.

At this time, a concluding footnote may be added. By providing the Vice-President, Spiro Agnew, with an office in the executive suite (the first time in history), President Nixon is not only extending his own experience as a working Vice-President, but is also seemingly willing to make major place for this sometimes forgotten office in the day-to-day work of the government. Instead of a "splendid misery," as one incumbent described it, the vice-presidency may become a vice-presidency in fact. At least the symbolism is there. ○



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End of an Era

Life Among the Mormons



Just before Easter last spring our Relief Society engaged in making and selling divinity-filled chocolate-covered Easter eggs as a building fund project. When I was asked to make several batches of divinity, our little boys Scott and Steven obligingly helped by licking the beaters and bowl as each batch was finished. Soon after this, we were

gathered as a family on Sunday morning to watch general conference on television from Salt Lake City. When one of the speakers stated, "Man has a spark of divinity in him," Steven jumped up, raised his arms high above his head, and declared, "A spark of divinity? Man, I'm full of divinity!"

—Doris L. Bailey, Corvallis, Oregon

Some people are easily entertained. All you have to do is sit down and listen to them.

At the side of a road, as a woman looked helplessly at a flat tire, a friendly motorist stopped to help her.

After the tire was changed, the woman said, "Please let the jack down easy. My husband is sleeping in the back seat."

The teacher is like the candle that lights others in consuming itself.

—Ruffini

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—President Levi Edgar Young

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I read the instructions, Grab hold of my pen, And my aspirin, my Anacin, And my Bufferin.

Danger must be known before fear can be felt. This is illustrated in the story of a dude ranch guest from Brooklyn who returned to his lodge after a day in the mountains, waving a formidable set of rattlers. Where did you get those rattlers?" asked an astonished dude wrangler. "Off'n the biggest woiim I ever saw," was the calm reply.

He who is self-centered travels in very small circles.

—T. Kirkwood Collins

"Did you know that Noah was the greatest financier that ever lived?" "How do you figure that out?" "Well, he was able to float a company when the whole world was in liquidation."

**Memo to a Tardy Waiter:
Remember, sir, a service tip
(Or if you like, gratuity)
Is voluntary on my part
And not a diner's duty!**

—Edith Ogutseh

Only one person in a thousand is a bore, and he is interesting because he is one person in a thousand.

—Sir Harold Nicolson

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